M. Manasseh Ben Ioseph Ben Israel

E 22

THE *HOPE* of *ISRAEL*:

Written

By MENASSEH BEN ISRAEL, an Hebrew Divine, and Philosopher.

Newly extant, and Printed in *Amsterdam*, and Dedicated by the Author to the High Court, the Parliament of *England*, and to the Councell of State.

Translated into *English*, and published by Authority.

In this Treatise is shewed the place wherein the ten Tribes at this present are, proved partly by the strange relation of one Antony Montezinus, *a* Jew, *of what befell him as he travelled over the Mountaines* Cordillære, *with divers other particulars about the restoration of the* Jewes, *and the time when.*

Printed at *London* by *R. I.* for *Hannah Allen*, at the Crown in Popes-head Alley, 1650.

July 4

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To the Parliament, the Supream Court of *England*, and to the right Honourable the Councell of State, *Menasseh Ben Israell*, prayes God to give health, and all Happinesse.

IT is not one cause alone (most renowned Fathers) which useth to move those, who desire by their Meditations to benefit Mankind, and to make them come forth in publique, to dedicate their Books to great Men; for some, and those the most, are incited by Covetousnesse, that they may get money by so doing, or some peice of plate of Gold, or Silver; sometimes also that they may obtaine their votes, and suffrages to get some place for themselves, or their friends. But some are moved thereto,

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by meere and pure friendſhip, that ſo they may publickly teſtifie that love, and affection, which they beare them, whoſe names they prefixe to their Books; let the one, and the other, pleaſe themſelves, according as they delight in the reaſon of the Dedication, whether it be good, or bad; for my part, I beſt like them, who doe it upon this ground, that they may not commend themſelves, or theirs, but what is for publick good.

As for me (moſt renowned Fathers) in my dedicating this Diſcourſe to you I can truly affirme, that I am induced to it upon no other ground then this, that I may gaine your favour and good will to our Nation, now ſcattered almoſt all over the earth; neither thinke that I doe this, as if I were ignorant how much you have hitherto favoured our Nation; for it is made knowne to me, and to others of our Nation, by them who are ſo happy as neare at hand, to obſerve

obſerve your apprehenſions, that ye doe vouchſafe to help us, not only by your prayers; yea, this hath compelled me to ſpeak to ye publickly, and to give ye thanks for that your charitable affection towards us, and not ſuch thankes which come only from the tongue, but as are conceived by a gratefull minde.

Give me leave therefore (moſt renowned Fathers) to ſupplicate ye, that ye would ſtill favour our good, and farther love us. Truly, we men doe draw ſo much the nearer to Divine nature, when by how much we increaſe, by ſo much we cheriſh, and defend the ſmall, and weake ones; and with how much diligence doe you performe this, moſt renowned Fathers? who though ye ſeeme to be arrived to the higheſt top of felicity, yet ye doe not only not deſpiſe inferiour men, but ye ſo wiſh well to them, that ye ſeeme ſenſible of their calamity; ye knowing how acceptable to God ye are by ſo doing, who loves

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to doe good to them who doe good. And truly it is from hence, that of late ye have done ſo great things valiantly, and by an unuſuall attempt, and things much to be obſerved among the Nations. The whole world ſtands amazed at theſe things, and the eyes of all are turned upon ye, that they may ſee whither all theſe things do tend, which the great Governour of all things ſeems to bring upon the world by ſo great changes, ſo famouſly remarkable, of ſo many Nations; and ſo all thoſe things which God is pleaſed to have fore-told by the Prophets, doe, and ſhall obtaine their accompliſhment. All which things of neceſſity muſt be fulfilled, that ſo *Iſrael* at laſt being brought back to his owne place; peace, which is promiſed under the Meſſiah, may be reſtored to the world; & concord, which is the only Mother of all good things. Theſe things I handle more largely in this Treatiſe, which I dedicate to ye (moſt renowned Fathers)

Fathers) ye cannot be ignorant, that it is not only not unprofitable, but very uſefull for States, and Stateſ-men, to fore-ſee the iſſue (which yet is ever in Gods hand) of humane Counſels, that ſo they may obſerve, and underſtand from Divine truth, the events of things to come, which God hath determined by his Spirit in his holy Prophets. I know that this my labour will not be unacceptable to ye, how meane ſoever it be, which I truſt ye will cheerfully receive, becauſe that ye love our Nation, and as part of it, the Author of this Diſcourſe. But I entreat you be certain, that I pour out continuall prayers to God for your happineſſe. Farewell, moſt renowned Fathers, and flouriſh moſt proſperouſly.

Menaſſeh Ben Iſrael.

Me-

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MENASSEH BEN ISRAEL to the courteous Reader.

THere are as many mindes as men, about the originall of the people of America, and of the first inhabitants of the new World, and of the West-Indies; for how many men soever they were, or are, they came of those two, Adam, and Eve; and consequently of Noah, after the Floud. But that new World doth seeme wholly separated from the old, therefore it must be that some did passe thither out of one (at least) of the three parts of the World, &c. Europe, Asia, and Africa; but the doubt is, what people were those, and out of what place they went. Truly, the truth of that must be gathered, partly out of the ancient Histories, and partly from conjectures; as their Habit, their Language, their Manners, which yet doe vary according to mens dispositions; so that it is hard to finde out the certainty. Almost all who have viewed those Countries, with great diligence, have been of different judgements: Some would have the praise of finding out America, to be due to the Carthaginians, others to the Phenicians, or the Canaanites; others to the

the Indians, or people of China; others to them of Norway, others to the inhabitants of the Atlantick Islands, others to the Tartarians, others to the ten Tribes. Indeed, every one grounds his opinion not upon probable arguments, but high conjectures, as will appeare farther by this Booke. But I having curiously examined what ever hath hitherto been writ upon this Subject, doe finde no opinion more probable, nor agreeable to reason, than that of our Montezinus, who saith, that the first inhabitants of America, were the ten Tribes of the Israelites, whom the Tartarians conquered, and drove away; who after that (as God would have it) bid themselves behind the Mountaines Cordilleræ. I also shew, that as they were not driven out at once from their Country, so also they were scattered into divers Provinces, &c. into America, into Tartary, into China, into Media, to the Sabbaticall River, and into Æthiopia. I prove that the ten Tribes never returned to the second Temple, that they yet keep the Law of Moses, and our sacred Rites; and at last shall returne into their Land, with the two Tribes, Judah, and Benjamin; and shall be governed by one Prince, who is Messiah the Son of David; and without doubt that happy time is neer, which I make appear by divers things; where, Reader, thou shalt finde divers Histories worthy of memory, and many Prophesies of the old Prophets

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phets opened, with much ſtudy, and care. I willingly leave it to the judgement of the godly, and learned, what worth there is in this my Booke, and what my owne Nation owes me for my paines: It is called, The Hope of Iſrael; *which name is taken from* Jerem. 14. 8. *O the hope of Iſrael, the Saviour thereof. For the ſcope of this Diſcourſe is, to ſhow, that the hope in which we live, of the comming of the Meſſiah, is of a future, difficult, but infallible good, becauſe it is grounded upon the abſolute Promiſe of the bleſſed God.*

And becauſe I intend a continuation of Joſephus *his Hiſtory of the* Jewes, *our famous Hiſtorian; I entreat, and beſeech all Learned men, in what part of the World ſoever they live (to whom I hope that ſhortly this Diſcourſe will come) that if they have any thing worthy of poſterity, that they would give me notice of it in time; for though I have collected many Acts of the* Jewes, *and many Hiſtories out of the* Hebrewes, *the* Arabians, *the* Grecians, *the Latines, and other Authors of other Nations; yet I want many things for this my enterpriſe, all which I am willing to performe, that I may pleaſe my Nation; but rather to the glory of the bleſſed God, whoſe Kingdome is everlaſting, and his Word infallible.*

The

The Tranſlator to the Reader.

THis Diſcourſe of a Jew comming to my hand, and having peruſed it, I thought it not inconvenient to make it ſpeake *Engliſh*; for the benefit of my Country-men, who wait for the redemption of *Iſrael*; and at the ſame time, of the *Gentiles* alſo. That the Author is a *Jew*, ought to be no ſcandall to us (though ſome of us Chriſtian *Gentiles* are ignorant of, and ſcandalized at the notion of the converſion of the *Iewes*, as the *Iewes* of old were, concerning our being Converted, and grafted into the true Stock, as in *Acts* 11. 3.) for though God hath rejected them, yet not for ever, *Romans* 11. 25, 26. And alſo the many Propheſies both in the Old, and New Teſtament, which concerne their being receiveed

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ved againe to grace, gathered from their diſperſion, and ſetled in their owne Land; and their flouriſhing eſtate under, now our, and then their and our Prince, Jeſus Chriſt the Meſſiah, who will then triumph gloriouſly, and all the people with him; theſe and many more Promiſes would want a fulfilling (which the God of Truth will never ſuffer) if there ſhould not be the revolution of a time, in which they ſhall be converted, and grace and peace be poured out upon *Iewes* and *Gentiles*; though firſt upon the *Iew*, then the *Gentile*. But beſide this, the Author expreſſeth ſo much learning, that he deſerveth honour of all; ſo much ingenuity, and (ſo farre as his light reacheth) ſo great a meaſure of the knowledge and feare of God, that he may well be ſet for a patterne to us Chriſtians, who profeſſe much better than he, but live much worſe. One thing is very remarkable in him, that whereas many of us (like them who cannot ſee Wood for Trees) though Invironed with mercies in theſe late revolutions, (I ſpeake not to them who meaſure mercies only, or chiefly, by plentifull tables, full purſes, rich accoutrements, and the like; that wretched Generation is unworthy of the name of *Men*, much more of

of *Chriſtians*) yet wil unthankfully cry out, What have we got by all theſe troubles? and what hath been done? ſurely this *Iew* ſhall riſe up in Judgement againſt ſuch unchriſtian Chriſtians; for he in his Epiſtle dedicatory ſayes, *The whole world ſtands amazed at what the Parliament hath done*; beſides, he cordially and openly owns the Parliament, who as farre as I know, never did him, or his Nation any further good then to pray for them; (*though we hope, and pray, that their favour may extend to realities, towards that people, to whom certainly God hath made many, and great Promiſes, and ſhortly will give anſwerable performances*:) but many among us, who enjoy peace under them, and many other bleſſings, (too many for an unthankfull Generation) doe refuſe to acknowledge them, doe curſe them whom God hath bleſſed, and even in their prayers to that God who cannot be deceived, or impoſed upon; doe vent themſelves againſt this preſent Government, in expreſſions ſo wilde and falſe, that ſuch Language would be accounted moſt unworthy, in our addreſſe to any conſiderable perſon, much more then to the great God. I ſhall only adde this, ſc. Doe not think that I ayme by this Tranſlation to propagate, or commend *Iudaiſme*,

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Iudaiſme (which its no wonder if the Author doth ſo much favour, eſpecially in his thirtyeth Section) no, through Grace I have better learned the truth, as it is in Jeſus: but to give ſome diſcovery of what apprehenſions, and workings there are at this day in the hearts of the *Iewes*; and to remove our ſinfull hatred from off that people, whoſe are the Promiſes, and who are beloved for their Fathers ſakes; and who of *Iewes*, we ſhall heare to be, ere long, reall Chriſtians.

The

The Authors of other Nations, which are quoted in this Treatiſe.

A.

ABrahamus Ortelius
Agathias
Auguſtinus
Alexis Vanegas
Alfonſus Cemedro
Alonſus Auguſtianus
Alonſus de Erzilla
Alonſus Venerus
Arias Montanus.

B.

Baronius
Beroſus
Boterus
Bozius.

C.

Conſtantinus.

D.

Diodorus Siculus.
Dion
Duretus.

E.

Eſelius Geradus
Euſebius Ceſarienſis.

F.

Famianus Strada
Franciſcus de Ribera
Franciſcus lopez de Gomara.

G.

Garcilaſſus dela Vega
Genebrardus
Goropius
Guil. Poſtellus
Guilielmus Blawius
Guil. Schikardus.

B Hen-

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H.

Henricus Alangre
Hugo Grotius.

I.

Jacobus Verus
Joan.de Castillanos
Joan.de Bairos
Joan.Roman
Joan.de Laet
Joan.Huarte
Josephus d' Acosta
Ioan.Linschoten.

L.

Lescarbotus
Lucanus.

M.

Manuel Sa.
Marcilius Ficinus
Marinus.

N.

Nicolaus Trigautius

O.

Origines
Orosius
Osorius Lusitanus.

P.

Petrus de Cieza
Plancius
Petrus Simon
Petrus Hernandes de Quiros
Petrus Teixera
Pineda
Plato
Plinius
Pomarius
Proclus
Porphyrius
Possevinus
Plutarchus
Picus Mirandulanus
Ptolomæus

S.

Semuel Bochardus
Solinus
Strabo
Suetonius Tranquillus

T.

Tacitus
Thomas Malvenda

X.

Xenophon.

Z.

Zarate.

The

The Hebrew Books, and Authors.

TAlmud Hierosolymitanum
Talmud Babylonicum
Paraphrasis Chaldaica
R. Simhon ben Johay
Seder holam
Rabot
Ialkot
Tanhuma
Joseph ben Gurion
R. Sehadia Gaon
R. Moseh de Egypto
R. Abraham Aben Ezra
R. Selomoh Iarhi
Eldad Danita
R. David Kimhi
R. Benjamin Tudelensis
R. Moseh Gerundensis
R. Abraham bar R. Hiya
Don Shac Abarbanel
R. Joseph Coen
R. Abraham Frisol
R. Mordechay Japhe
R. Mordechay reato
R. Hazarya a-Adomi

 The

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THE RELATION OF ANTONY MONTEZINVS.

IN the 18th. of the Month of Elul, the 5404 yeare from the Worlds creation, and according to common compute, in 1644. Aaron Levi, otherwise called Antonius Montezinus came into this City Amsterdam, and related to the Sieur Menassih ben Israel, and other Cheifetaines of the Portugall Nation, Inhabitants of the same City, these things which follow.

That it was two years and an halfe, since that the going from the Port Honda in the West-Indies, to the Papian jurisdiction, he conducted some Mules of a certain Indian, whose name was Franciscus Castellanus, into the Province of Quity, and that there was one in company with him and other Indians, whose name was Franciscus, who was called by all Cazicus. That it

it happened that as they went over the Mountaines Cordilleræ, a great tempest arose, which threw the loaden Mules to the ground. The Indians being afflicted by the sore tempest, every one began to count his losses; yet confessing that all that and more grievous punishments were but just, in regard of their many sins. But Franciscus bad them take it patiently, for that they should shortly injoy rest: The others answered, that they were unworthy of it, yea, that the notorius cruelty used by the Spaniards towards them, was sent of God, because they had so ill treated his holy people, who were of all others the most innocent. Now then, they determined to stay all night upon the top of the Mountaine. And Montezinus took out of a Box some Bread, and Cheese, and Junkets, and gave them to Franciscus, upbraiding him, that he had spoken disgracefully of the Spaniards; who answered, that he had not told one halfe of the miseries, and calamities inflicted by a cruell, and inhumane people; but they should not goe unrevenged, looking for help from an unknowne people.

After this Conference, Montezinus went to Carthagena, a City of the Indians, where he being examined, was put in prison; and while he prayed to God, such words fell from him; Blessed be the name of the Lord, that hath not made me an Idolater, a Barbarian, a Black-a-Moore, or an Indian; but as he named Indian, he was

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angry with himself, and said, The Hebrews are Indians; then he comming to himself againe, confessed that he doted, and added, Can the Hebrews be Indians? which he also repeated a second, and a third time; and he thought that it was not by chance that he had so much mistaken himselfe.

He thinking farther, of what he had heard from the Indian, and hoping that he should finde out the whole truth; therefore as soone as he was let out of Prison, he sought out Franciscus, beleeving that he would repeat to him again what he had spoken; he therefore being set at liberty, through Gods mercy, went to the Port Honda, and according to his desire, found him, who said; He remembred all that he had spoken, when he was upon the Mountaine; whom Montezinus asked, that he would take a Journey with him, offering him all courtesies, giving him three Peices of Eight, that he might buy himselfe necessaries.

Now when they were got out of the City, Montezinus confessed himselfe to be an Hebrew, of the Tribe of Levi, and that the Lord Was his God; and he told the Indian, that all other gods were but mockeries; the Indian being amazed, asked him the name of his Parents; who answered, Abraham, Isaac, and Jacob; but said he, have you no other Father? who answered, yes, his Fathers name was Ludovicus Montezinus; but he

he not being yet satisfied, I am glad (saith he) to heare you tell this, for I was in doubt to beleeve you, while you seemed ignorant of your Parents: Montezinus swearing, that he spoke the truth, the Indian asked him, if he were not the Son of Israel, and thereupon began a long discourse; who when he knew that he was so, he desired him to prosecute what he had begun, and added, that he should more fully explaine himselfe, for that formerly he had left things so doubtfull, that he did not seeme at all assured of any thing. After that both had sate down together, and refreshed themselves, the Indian thus began: If you have minde to follow me your Leader, you shall know what ever you desire to know, only let me tell you this, whatsoever the journy is, you must foot it, and you must eate nothing but parched Mayz, and you must omit nothing that I tell you; Montezinus answered, that he would doe all.

The next day being Munday, Cazicus came againe, and bid him throw away what he had in his Knapsack, to put on shooes made of linnen packthred, and to follow him, with his staffe; whereupon Montezinus leaving his Cloake, and his Sword, and other things which he had about him, they began the journey, the Indian carrying upon his back three measures of Mayz, two ropes, one of which was full of knots, to climbe up the Mountaine, with an hooked fork; the other was loose,

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for to passe over Marshes, and Rivers, with a little Axe, and shooes made of linnen pack-bread. They being thus accoutred, travelled the whole week, unto the Sabbath Day; on which day they resting, the day after they went on, till Tuesday, on which day about eight a clock in the morning, they came to a River as bigge as Duerus; *then the* Indian *said, Here you shall see your Brethren, and making a sign with the fine linnen of* Xylus, *which they had about them instead of a Girdle; thereupon on the other side of the River they saw a great smoke, and immediatly after, such another signe made as they had made before; a little after that, three men, with a woman, in a little Boat came to them, which being come near, the woman went ashore, the rest staying in the Boat; who talking a good while with the* Indian, *in a Language which* Montezinus *understood not; she returned to the Boat, and told to the three men what she had learned of the* Indian; *who alwayes eying him, came presently out of the Boat, and embraced* Montezinus, *the woman after their example doing the like; after which, one of them went back to the Boat, and when the* Indian *bowed down to the feet of the other two, and of the woman, they embraced him courteously, and talked a good while with him. After that, the* Indian *bid* Montezinus *to be of good courage, and not to look that they should come a second time to him, till he had fully learned the things*

things which were told him at the first time.

Then those two men comming on each side of Montezinus, *they spoke in Hebrew, the fourth Verse of* Deut. 6. Semah Israel, adonai Elohenu adonai ehad; *that is,* Heare O Israel, the Lord our God is one God.

Then the Indian *Interpreter being asked, how it was in* Spanish, *they spoke what followes to* Montezinus, *making a short pause between every particular.*

1 Our Fathers are *Abraham, Isaac, Jacob,* and *Israel,* and they signified these foure by the three fingers lifted up; then they joyned *Reuben,* adding another finger to the former three.

2 We will bestow severall places on them who have a minde to live with us.

3 *Joseph* dwels in the midst of the Sea, they making a signe by two fingers put together, and then parted them.

4 They said (speaking fast) shortly some of us will goe forth to see, and to tread under foot; at which word they winked, and stamped with their feet.

5 One day we shall all of us talke together, they saying, Ba, ba, ba; and we shall come forth as issuing out of our mother the earth.

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6 A certaine Messenger shall goe forth.

7 *Franciscus* shall tell you somewhat more of these things, they making a signe with their finger, that much must not be spoken.

8 Suffer us that we may prepare our selves; and they turning their hands and faces every way, thus prayed to God, DO NOT STAY LONG.

9 Send twelve men, they making a sign, that they would have men that had beards, and who are skilfull in writing.

The Conference being ended, which lasted a whole day, the same men returned on Wednesday, and Thursday, and spake the same things againe, without adding a word; at last Montezinus *being weary that they did not answer what he asked them, nor would suffer him to goe over the river, he cast himselfe into their Boat; but he being forced out againe, fell into the river, and was in danger to be drowned, for he could not swim; but being got out of the water, the rest being angry, said to him; attempt not to passe the River, nor to enquire after more then we tell you; which the* Indian *interpreted to him, the rest declaring the same things both by signes, and words.*

You must observe, that all those three dayes the Boat stayed not in the same place, but when those four who came went away, other four came, who all as

as with one mouth, repeated all the fore-mentioned nine particulars, there came and went about three hundred.

Those men are somewhat scorched by the Sun, some of them weare their haire long, down to their knees, others of them shorter, and others of them much as we commonly cut it. They were comely of body, well accoutred, having ornaments on their feet, and leggs, and their heads were compassed about with a linnen cloath.

Montezinus *saith, that when he was about to be gone, on Thursday evening, they shewed him very much courtesie, & brought him whatever they thought fit for him in his journy, and they said, that themselves were well provided with all such things, (as meats, garments, flocks, and other things) which the* Spaniards *in* India *call their owne.*

The same day, when they came to the place where they had rested, the night before they came to the River, Montezinus *said to the* Indian; *You remember* Francis, *that my Brethren told me, that you should tell me something, therefore I entreat you, that you would not think much to relate it. The* Indian *answered, I will tell you what I know, only doe not trouble me, and you shall know the truth, as I have received it from my fore-fathers; but if you presse me too much, as you seeme to doe, you will make me tell you lyes; attend therefore I pray, to what I shall tell you.*

The

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Thy Brethren are the Sons of Israel, *and brought thither by the providence of God, who for their ſake wrought many Miracles, which you will not beleeve, if I ſhould tell you what I have learned from my Fathers*; we Indians *made war upon them in that place, and uſed them more hardly then we now are by the* Spaniards; *then by the inſtigation of our Magicians (whom we call* Mohanes) *we went armed to that place where you ſaw your Brethren, with an intent to deſtroy them; but not one of all thoſe who went thither, came back again; whereupon we raiſed a great Army, and ſet upon them, but with the ſame ſucceſſe, for againe none eſcaped; which hapned alſo the third time, ſo that* India *was almoſt bereft of all inhabitants, but old men, and women; the old men therefore, and the reſt who ſurvived, beleeving that the Magicians uſed falſe dealing, conſulted to deſtroy them all, and many of them being killed, thoſe who remained promiſed to diſcover ſomewhat that was not knowne; upon that they deſiſted from cruelty, and they declared ſuch things as follow:*

That the God of thoſe Children of *Iſrael* is the true God, that all that which is engraven upon their ſtones is true; that about the end of the World they ſhall be Lords of the world; that ſome ſhall come who ſhall bring you much good, and after that they have enriched the earth with al good things,

thoſe

thoſe Children of *Iſrael* going forth out of their Country, ſhall ſubdue the whole World to them, as it was ſubject to them formerly; you ſhall be happy if you make a League with them.

Then five of the chief Indians (*whom they call* Cazici *who were my Anceſtors, having underſtood the Propheſie of the Magicians, which they had learned of the Wiſe men of the* Hebrews, *went thither, and after much entreaty, obtained their deſire, having firſt made knowne their minde to that woman, whom you ſaw to be for an Interpreter,* (*for your Brethren will have no commerce with our* Indians) *and whoſoever of ours doth enter the Country of your Brethren, they preſently kill him; and none of your Brethren doe paſſe into our Country. Now by the help of that woman we made this agreement with them.*

1 That our fifth *Cazici* ſhould come to them, and that alone at every ſeventy months end.

2 That he to whom ſecrets ſhould be imparted, ſhould be above the age of three hundred Moons, or months.

3 And that ſuch things ſhould be diſcovered to none in any place where people are, but only in a Deſart, and in the preſence of the *Cazici*; and ſo (ſaid the *Indian*) we keep that ſecret among our ſelves, be-

cauſe

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cause that we promise our selves great favour from them, for the good offices which we have done to our Brethren, it is not lawfull for us to visite them, unlesse at the seventy months end: Or if there happens any thing new, and this fell out but thrice in my time; First, when the *Spaniards* came into this Land; also, when Ships came into the Southern Sea; and thirdly, when you came, whom they long wished for, and expected. They did much rejoyce for those three new things, because that they said, the Prophesies were fulfilled.

And Montezinus *also said, that three other* Cazici *were sent to him by* Franciscus, *to* Honda, *yet not telling their names, till he had said, you may speak to them freely, they are my fellowes in my Function, of whom I have told you, the fifth could not come for age, but those three did heartily embrace him; and* Montezinus *being asked, of what Nation he was, he answered, an* Hebrew, *of the Tribe of* Levi, *and that God was his God, &c. which when they had heard, they embraced him againe, and said: Upon a time you shall see us, and shall not know us; we are all your Brethren, by Gods singular favour; and again, they both of them bidding farewell, departed, every one saying, I goe about my businesse; therefore none-but* Franciscus *being left, who saluting* Montezinus *as a Brother,*

Brother, then bade him farewell, saying, farewell my Brother, I have other things to doe, and I goe to visite thy Brethren, with other Hebrew *Cazici, As for the Country, be secure, for we rule all the* Indians; *after we have finished a businesse which we have with the wicked* Spaniards, *we will bring you out of your bondage, by Gods help; not doubting, but he who cannot lye, will help us, according to his Word; endeavour you in the meane while that those men may come.*

The HOPE of ISRAEL.

SECT 1.

IT is hard to say what is certaine among the so many, & so uncertain opinions concerning the originall of the *Indians* of the new world. If you aske, what is my opinion upon the relation of *Montezinus*, I must say, it is scarce possible to know it by any Art, since there is no demonstration, which can manifest the truth of it; much lesse can you gather it from Divine, or humane Writings; for the Scriptures doe not tell what people first inhabited those Countries; neither was there mention of them by any, til *Christop. Columbus*, *Americus Vespucius*, *Ferdinandus Cortez*, the Marquesse *Del Valle*, and

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and *Franciſcus Pizarrus* went thither; and though hitherto I have been of this minde, that I would ſpeake only of ſolid, and infallible things, (as thoſe things are which concerne our Law) and the obſcurity of the matter, making me doubt, whether it would be worth a while for me to attempt it; yet at laſt I was content to be perſwaded to it, not that I look to get credit by it, but that my friends, and all who ſeeke for truth, that have put me upon this work, may ſee how very deſirous I am to pleaſe them.

I ſhall ſpeak ſomewhat in this Diſcourſe, of the divers opinions which have been, and ſhall declare in what Countries it is thought the ten Tribes are; and I ſhall cloſe, after that I have brought them into their owne Country, which I ſhall prove by good reaſons, following the Revelations of the holy Prophets, who I beleeve cannot be expounded otherwiſe, whatever ſome thinke; yet I intend not to diſpute theſe things, but according to my cuſtom, ſhall lay downe fairly, and faithfully, the opinions of the *Iewes* only.

SECT.

SECT. 2.

YOu muſt know therefore, that *Alexis Vanegas* ſaith, that the firſt Colonies of the *Weſt-Indies* were of the *Carthaginians*, who firſt of all inhabited *New-Spaine*, and as they encreaſed; ſpread to the Iland *Cuba*; from thence to the continent of *America*; and after that towards *Panama*, *New-Spaine*, and the Iſle of *Peru*. And he grounds himſelfe on that reaſon, that as the *Carthaginians* (who of old did moſt uſe the Seas) ſo thoſe of *Peru*, and the Inhabitants of *New-Spaine*, did make uſe of pictures inſtead of letters.

But this opinion doth not ſatisfie, becauſe they anciently were white men, bearded, and civill in converſe; but contrarily thoſe of *Parama*, *St. Martha*, and of the iſles of *Cuba*, and *Barlovent*, went naked. Farthermore, who can thinke that the language which, he ſaith, they firſt ſpoke, ſhould be ſo ſoone changed, that it ſhould be wholly another: and there is no agreement between the one and the other. The learned *Arias Montanus* thinkes, that the *Indians* of *New Spaine*, and *Peru*, are the off-ſpring of *Ophir* the ſonne of *Jokton*, the nephew of *Heber*. And he backs his opinion, by the name *Ophir*, which by tranſpoſition of letters, is the ſame with *Peru*; and he adds, that the name *Parvaim* in the du-

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all number, doth signifie the *Istimus* between *New-Spaine* and *Peru*, which first was called *Ophir*, then *Peru*; and that these countries are that *Peru*, from whence King *Solomon* brought gold, precious stones, &c. as in 1 *Kin. chap. 9. 6. 10. & 2 Chron. 9. 21.* This opinion seemes more probable than the other, and may be backed by another name of the River *Liru*, which according to *Gomoras*, lies in the 2d degree from the Equinoctiall line, from *Panama* 222. miles; as also by the name of the Province *Incatan*, which may be derived from *Joktan* the father of *Ophir*. But besides that this notation is somewhat farre fetcht, it crosses what *Josephus Acosta* affirmes in 1. *Histor.* of *Ind. c.* 13. who sayth, that the name *Peru* was unknown to the *Indians* themselves before those *Spaniards* gave that name. Add to this what *Garcillasso de la Vega* in the first part of his Commentary on *Peru*, *c.* 4 saith, that when a certaine *Spanyard*, *Basco Nunnez de Balboa*, lived in that country, and asked a Fisherman, what was the name of that Province, he answered *Beru*; (which was the Fishermans owne name, he thinking that was the question) and he farther said, that the name of the River where he fished, was called *Peln*. Hence you may see, that *Peru* is made of both those words; which also many *Spanyards* besides him, we have mentioned, doe testifie.

Besides,

Besides, who can thinke that *Solomon* neglecting the *East-Indies*, a place so rich, and abounding with all things, should send a Fleet so farre off as to the *West-Indies*. Also we read in 1 *King. 9.* that *Solomon* made ships in *Ezion-Geber* on the shoare of the red Sea, which also *Jehosophat* did, with *Ahaziah*, as *Ezra* saith, in 2. *Chron.* 20. and it is certaine that those of those countries went that ordinary way to *India*. And it will not follow, that because the holy Scripture sometimes saith, that they went to *Tarsis*, and sometimes that they went to *Ophir*, that therefore both those places are the same; since that *Tarsis* is not, as some thinke *Carthage*, or *Tunes* in *Africa*; for that the navy of *Solomon* did not set sayle from *Joppa*, a Port of the mediterranean, but from *Ezion-Geber*, a Port of the red Sea, from whence they could not saile to *Carthage*, but to the *East-Indies*. The answer of *Isaac Abarbanel* to that argument, cannot be admitted, who saith, that an arme of *Nilus* did run into the red Sea, and another arme ran into the Mediterranean, by *Alexandria* in *Ægypt*; since it was never heard, that ships of great burden, did swim in those rivers; and would not he then have built his Navy in the Port of *Alexandria*? It is more true that *Tarsis* is the Ocean, or *Indian* Sea; and because they came into the Ocean, after that they had sailed over

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the red Sea, which is but narrow, therefore the Scripture saith, *They Sailed to Tarsis*. *Rabbi Jonathan ben Vziel* followes this opinion, who in his Paraphrase, for *Tarsis*, puts (the Sea.) The same saith *Franciscus de Ribera*, in his Comment on *Jonah*, and also *Rabbinus Josephus Coen*, in his *Chronology*; who ascribe the word *Tarsis*, to the *Indian* Sea; because that *Ophir* is the same country, which of old is called *The Golden Chersonesus*; and by *Josephus*, *The golden Land*; and at this day *Malacca*; from whence they brought Ivory, for the great number of Elephants which are there; none of which are in the *West-Indies*. And *Solomons* Navy stayd in those Ports of *India*, 3. yeares, because they traded with the Inhabitants! I know that learned *Grotius*, and famous *de Laet* thinke differently; as also those quoted by them; but I shall not insist in confuting their opinions because I study brevity. I doe like of, in part, the opinion of the *Spaniards* who dwell in the *Indies*, who by common consent doe affirme that the *Indians* come of the 10. Tribes. And truly they are not altogether mistaken, because in my opinion, *they were the first planters of the Indies*; as also other people of the *East-Indies* came by that Streight which is betweene *India*, and the Kingdome of *Anian*. But that people, according to our *Montezinus*, made warre upon

upon those Inhabitants the *Israelites*, whom they forced up unto the mountaines, and the in-land countries, as formerly the *Britaines* were driven by the *Saxons* into *Wales*.

SECT. 3.

THe first ground of that opinion is taken from 2 *Esdras*. 13, *v*. 40. &c, (which we quote as ancient, though it be Apocryphall) where it's said, that the 10. Tribes which *Salmanaster* carried captive in the raigne of *Hoseas*, beyond *Euphrates*, determined to goe into countries farre remote; in which none dwelt, whereby they might the better observe their law. And as they passed over some branches of *Euphrates*, God wrought miracles, stopping the course of the Flood, till they had passed over; and that country is called *Arsareth*. From whence we may gather, that the 10. Tribes, went to *New-Spaine*, and *Peru*, and possessed those 2 Kingdomes, till then without Inhabitants, *Genebrardus*, quoting *Esdras* concerning that wandring of the 10. Tribes, saith, that *Arsareth* is *Tartaria* the greater, and from thence they went to *Greenland*; because that *America* is lately found compassed with it, and so it is to be on that side farther from Sea, than it is upon other sides, being almost an Iland; and they might passe from *Greenland* by the Streight of *Davis* into the country *Labrador*, which is now called *India*,

 being

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being 50. miles distant from thence, as *Gomaras* saith in his History: The same journying of the 10 Tribes into *India*, is confirmed by that which *P. Malvenda* reports, That *Arsareth* is that Promontry which is neare to *Scythia*, or *Tartary*, neare the Sea, called by *Pliny*, *Tabis*, where *America* is parted from the country of *Anian* by a narrow Sea; which also on that side parts *China*, or *Tartary* from *America*; so that there might be an easie passage for the 10. Tribes through *Arsareth*, or *Tartary* into the Kingdomes of *Anian*, and *Quivira*; which in time might plant the new world, and firme land; which in bignesse equals *Europe*, *Asia*, and *Africa* put together; *Alonsus Augustinianus* counting from the shoare of the north Sea, from the country of *Labrador* 3928. miles, and from *Sur* 3000. miles; but *Gomaras* counts from *India* by the South, and *Sur* 9300. miles; which space is big enough for the 10. Tribes, that they may there spread in places hitherto unknowne.

SECT. 4.

HE strengthens this opinion, that in the isle S. *Michael*, which belongs to the *Azores*, the *Spaniards* found Sepulchres under ground, with very ancient Hebrew letters, which *Genebrardus* hath Printed, *in lib. 1. chro. p. 159.* From whence we gather, that in that inscription there is a mistake of the Letter (T), so

so that the sense of it is, *How perfect is God. Sehalbin is dead. Know God.* Unless you will have them to be proper Names, and to signifie him that is dead, and his Father, in which sense for (M) you must read (B), and then the sense will be, *Meetabel seal, the Son of Matadel*; such names ending in (el) are common in Scripture, as *Raphael*, *Immanuel*, and the like. Let it suffice him who is pleased with neither of those conjectures, that Hebrew Letters were found there. And though that Iland is remote from the West-Indies, yet it might be by accident that they might put in thither.

SECT. 5.

THat seems to be to the purpose which *Garcillasso de la Voga* saith in his Comment on *Peru, lib. 3. c. 1. That in Tiahuanacu a Province of Collai, among other Antiquities, this is worthy of memory, (being situated at the Lake which the Spaniards call Chutuytu) That among the great buildings which are there, one was to be seen of a very great pile, which hath a Court 15 fathoms broad; a wall that compasseth it, 2 furlongs high; on one side of the Court is a Chamber 45 foot long, and 22 broad; and the Court, the Wall, the Pavement, the Chamber, the Roofe of it, the entrance, the posts of the 2 gates of the Chamber, and of the entrance, are made onely of one stone; the three sides of the Wall are an ell*

 thick;

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thick; the Indians say, that that House is dedicated to the Maker of the World. I conjecture that building to be a Synagogue, built by the Israelites; for the Authors who writ about the *Indies*, tell us, that the *Indians* never use iron, or iron weapons. Also the *Indians* were Idolaters, and therefore it could not be that they should build an house to God. *P. Acosta in lib. 6. Ind. histor. c.* 14. mentions such buildings as are in that place; and he reports that he mesured a stone which was 38 foot long, 18 foot broad, and 6 foot thick. *Petrus Cieza* in his first part of his Chonicles of *Peru*, *c.* 87. relates, That in the City *Guamanga*, which is situated by the river *Vinaque*, there is a vast building, which because then it seemed almost ruined by time, it therefore had lasted many yeares. He asking the neighbouring *Indians*, Who built that great Pile? He learnt, that it was made by a people (who were bearded, and white as the *Spaniards*) who came thither a long time before (and staid some time after) the *Indians* raigned there; and the *Indians* said, that they had received it from their Fathers by Tradition. The same *Cieza cap.* 105. of the Antiquity of *Tiguanac*, saith, that what the *Indians* boast to be very ancient, can by no meanes be compared with that Ancient buildings, and other things. From all which you may well gather, that the first inhabitants of that

that place were the *Israelites* of the 10 Tribes because they were white, and bearded.

SECT. 6.

TO this opinion adde an argument taken from what Logicians call *à simili*; for he that will compare the Lawes and Customes of the *Indians* and *Hebrews* together, I shall finde them agree in many things; whence you may easily gather, That the *Indians* borrowed those of the *Hebrews* (who lived among them) before, or after they went to the unknown mountaines. The *Indians* of *Jucatan*, and the *Acuzainitenses* do circumcise themselves. The *Totones* of *New Spain*, and *Mexicans* (as *Roman* and *Gomaza* in the generall history of the *Indians* testifie) rend their garments, if their happen any sudden misfortune, or the death of any. *Gregorius Garcias in Monarchia Ingasonum*, an Isle of *Peru*, saith, that *Guainacapacus* hearing that his son *Atagualpa* fled for feare of the army of his enemy, he rent his garments. The *Mexicans*, and *Totones*, or the *Totonacazenses* kept continually fire upon their altars, as God commands in *Leviticus*. Those of *Peru* do the same, in their Temples dedicated to the Sun. The *Nicaraguazenses* do forbid their women who were lately brought a bed, to enter their Temples, till they are purified. The Inhabitants of *Hispaniola* think those do sin, who lye with a woman a little after her child-birth.

And

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And the *Indians* of *new Spain* do severely punish Sodomie. Many of the *Indians* do bury their dead on the Mountains; which also is the *Jewish* custome; and *Garcias* saith, the name *Chanan* is found in those countries. You may wonder at this, that the *Indians* doe every 50. yeares celebrate a Jubily, with great pomp, in *Mexico*, the Metropolis of the whole Province. Also that on the Sabbath-day all are bound to be present in the Temple, to perform their Sacrifices, and Ceremonies. They also were divorced from their wives, if they were not honest. The *Indians* of *Pern*, *New-Spain*, and *Guatemala* did marry the widdowes of their dead brethren. May not you judge from these things, that the *Jewes* lived in those places, and that the *Gentiles* learned such things of them? Add also to what hath been said, that the knowledge which the *Indians* had, of the creation of the world, and of the universall Flood, they borrowed from the *Israelites*.

SECT. 7.

THe 4th ground of this opinion is, that the *Indians* are of a brown colour, and without beards; but in the new world, white, and bearded men were found, who had never commerce with the *Spaniards*; and whom you cannot affirme to be any other than *Israelites*; because also as they could never be overcome, so they shall never be fully known: as appears by

by what follows. *Petrus Simon a Franciscan*, in his History of finding out the firme land, saith, that in the raigne of *Charles* the 5. he commanded one called *Philippus de Vire* thither, to discover, and plant those countries; that he found them unknown toward the north of *America* about 5. degrees, in the Province of *Omeguas*, which is neare the Province of *Venezuela*, and now is called *Garracas*. And he having learned of their neighbours, the greatnesse of that people both in wealth, and in war, he determined to war upon them. Who when they had marched a good way, at last found a rich city, full of people, and faire buildings; and not farre off 2 husbandmen tilling the ground; whom they would have made prisoners, that they might be their interpreters. But when they saw themselves set on, they fled apace towards the city; but *Philippus de Vire* and his Soldiers followed them hard on horseback, and had almost taken them; whereupon the husbandmen stood still, and with their Speares wounded *Philip* in the breast, piercing through his Brest-plate made of wooll to keepe off arrowes. He wondering at the dexterity of that people, judged it a wiser course, not to make war upon that Province, and people so expert in war, and who dared to resist armed men. Therefore he retreated with his Company. And to this day none goe to

that

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That people, neither is it known which way to go to them. It is probable that they are *Israelites* whom God preserves in that place against the day of redemption. *Alonsus de Erzilla* testifies the same thing, in 2. part. *sua Araucania*, *Cant.* 27. where describing those places, he thus speakes in Spanish;

Some Countries there, so populous are seen,
As one continued City; which have been
Never as yet, discoved; but unknown
To other Nations; have lyen hid alone;
Not found by forraine sword, nor forrain trade
Doe either seeke, nor suffer to be made;
But unacquainted live, till God shall please
To manifest his secrets; shew us these.

SECT. 8.

IOannes *Castilianus Vicarius* living in the City *Pampelona* of *Nova Granada* in *Peru*, saith, that when *Gonzalus Pisarrus* had revolted from his people, he sent some to search out new countries of the *Indians* who lived eastward, whose number could never be knowne, because that (as some say) their country is above 2000 miles in length, if you compute from the head of the river *Maragnon*, which runnes neare *Andes* of *Cusco*, unto the place where it runs into the Sea, where therefore the River began to be navigable, *Petrus d' Orsua* being a Captaine, went by water, and his Soldiers with him, in Vessels called Canows; which when

when they were too small for the force of the streame, he built Brigandines, on the bank of the River *Guariaga*, which washing the Province *Chachapoyas*, runs into *Maragnon*. He was scarce gone aboord his Brigandines, when one of his owne Soldiers named *Aquirre*, a stout man, killed him, who by common consent succeeded the slaine. When they had gone a little way, they found a plain without a mountaine, where many houses stood on each side of the bank of *Maragnon*, being built by the *Indians*. They still went on for 48 houres together, and saw nothing but tall, and white houses, which they feared to goe into, because the Inhabitants were numerous, and because they heard the noise of Hammers; for which cause they thought the Inhabitants to be Goldsmiths. They went on still, and now sailed in the north Sea, but alwayes neere to the shoar of the Province of *Margarita*, where *Aquirre* was catcht by the Inhabitants and hanged; for they heard that he had killed his Captain *Petrus de Orsua*.

SECT. 9.

CAspar *Bergarensis* (whom I have oft spoke with) went from the City *Loxa*, which is in the Province of *Quito* in *Peru*, and accompanied the Colonell *Don Diego Vaca de la Vega* going to seek a new Country.

In the yeare 1622 they came to the Province *Jarguasongo*, which had been discovered by Captaine

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Captain *Salines*; and they passed the Mountaines *Cordilleræ*, where the River *Maragnon* is not above a stones cast over. In the Province of the *Inde Mainenses* they built a City, whose name was *S. Franciscus de Borja*, at *Esquilache*. In his company were an 100 *Spaniards* in Canows. Having conquered those *Indians*, and compelling them to sweare fealty to the King of *Spaine*; the Collonel being instructed by the *Mainenses*, went to other places, after he had put a Garrison into his new City. Having sayled fifty leagues in the River (he found some Cottages of the *Indians* which there hid themselves) by favour of many Rivers which there run into *Maragnon*. When they had sailed into the River *Guariaga*, where *Petrus de Orsua* had built his Brigaudines, and was killed by *Aguerra*; they asked the *Indians* whom they had taken (who were called *Guariaga*, from the Rivers name) what people doe live on the Rivers side? they told the Colonell, that 5 dayes journey off, there live men of tall stature, comely in presence, and have as great beards as the *Spanyards* have, valiant, and warlick, who are not skilled in Canowes, though the rest of the *Indians* use no other; he presently returned the same way he came.

SECT 10.

SECT. 10.

IN Fardambuc about 40 years since, 8 Tabaiares had a mind to look out new Countries, and to see whether the Land that was beyond, and unknown, were inhabited. They having spent 4 moneths in travelling Westward, they came to mountains, to whose top they got with difficulty, and found a plain which a pleasant river did compass, by whose bank side dwelt a people who loved commerce, they were white, and bearded; and this 5 of the Tabaires (for 3 perished by the way, and only 5 returned) told to the Brasilians after 9 moneths.

SECT. 11.

IN our time, under King Philip the Third, Captain Ferdinandes de Queiros being returned out of India (where he had spent most of his life) to Rome, he shewed a Table of Lands yet undiscovered. From thence he went to Madrid, and 5 ships were given him by the Governour of Panama (to whom he was sent) to perfect his designe. He began his journey, and was scarcely entred the South Sea, but he found land, which he called, The Isle of Solomon, and Hierusalem, for reasons which he told me. He in his course of sayling alwayes kept close to the shoare of those Islands; he saw those Islanders of a browne colour, and took many; others dwelt in greater Islands, and more fruitful; these were white, and wore long garments of silk; and the Pilot being bid to bring his Ship neere the shoare, he split his Ship upon a Rock, and the Islanders running greedily to the sight) which being sunke, the Captaine went thence, looking for the firme

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firme land, which he found to be forty degrees beyond; and he went 300 miles neere the shoare And when he perceived the Countrey to be inhabited, by the smoak which he saw, and would put into a Port on the side of the River, there ran to him many white men, of yellow haire, tall like Giants, richly cloathed, and of long beards. But one of the Vessels being wracked in the Havens mouth, he was forced to put out to Sea; whereupon the Islanders sent 2 Chaloffi of a brown colour, (as the inhabitants were of the first Island) with sheep, and other provisions, and fruits, but desiring, and threatning them, if they did not depart: The Captaine brought those Coloffi into Spaine, from whom the Spaniards could learne nothing but by signes; and in stead of answers, (when they were asked) would shew their beards, as if such those were, who were their Lords, and had sent them, and if they were asked about Religion, they would hold up their fingers to heaven, implying, that they worshipped but one God. A little while after, they died in Spain. The Captaine returned to Panama, having left his 2 Ships which were wracked; and when the Governour sued him, by meanes of the Senators, who are over the Indian affaires, he was dismissed, and returned with his Ships into Spaine, where he abode 2 years before his matters were dispatched. But the King created him Marquesse of the Countries found out by him, and commanded to give him a good Army, wherewith to compasse his designes. But he scarce got to Panama, when he died, not without suspition of being poisoned by the Governour.

SECT.

SECT. XII.

THat which I am about to tell, shall serve for a proof of that which I said of the West-Indians. A Dutch mariner told me, that not long since he was with his ship in *America*, seven degrees towards the North between *Maragnon*, and great *Para*, and he put into an harbor in a pleasant river, where he found some Indians who understood Spanish, of whom he bought Meats, and Dy-wood; after he had stayed there six months, he understood that that River extended eighteen leagues towards the *Carybes Iudians*, as far as the ship could go; and that the River is divided there into three branches, and they sayling two months on the left hand, there met them white men, and bearded, well bred, well clothed, and abounding with gold and silver; they dwelt in Cities enclosed with wals, and full of people; and that some Indians of *Oronoch* went thither, and brought home much gold, silver, and many precious stones. Which he having understood, sent thither some Sea-men; but the Indian died by the way, who was their guide, and so they did not proceed, but stayed there two months, and trucked with the Indians who were sixty leagues from Sea. That Province is called *Jisbia*, and is subject

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to *Zealand*; they have no commerce with the Spaniards, and the Inhabitants travell securely every way. I heard that story by accident from that Dutch master of the ship; whence some of us guessing them to be Israelites, had purposed to send him again to enquire more fully. But he dyed suddenly the last yeer; whence it seems that God doth not permit that those purposes should take any effect till the end of days.

SECT: XIII.

YEt I give more credit to our *Monterinus*, being a Portingal, and a Jew of our order; born in a City of *Portingal*, called *Villefleur*, of honest and known parents, a man about fourty yeers old, honest, and not ambitious. He went to the Indies, where he was put into the Inquisition as the successor of many who were born in *Portingal*, and descended from them, whom the King of Portugal *Don Manuel* forced to turn Christians: (*O wicked, and unjust action*, saith *Osorius*; and a little after, *This was done neither according to Law, nor Religion*,) and yet to this day they privatel ykeep their Religion, which they had changed, being forced thereto. He being freed from the Inquisition, very diligently ought out these things, and oft spoke with those

those men; and then was not quiet till he came hither, and had told us that good news. He endured much in that journey, and was driven to great want, so that no house would give him food, or give him money for his work. I my self was well acquainted with him for six months together that he lived here; and sometimes I made him take an oath in the presence of honest men, that what he had told, was true. Then he went to *Farnambuc*, where two yeers after he died, taking the same oath at his death. Which if it be so, why should not I beleeve a man that was vertuous, and having all that which men call gain. And who knows but that shortly the truth of that prognostick may appear, which our *Monterinus* learned from the *Mohanes*; answerable to that which *Jacobus Verus* an Astrologer of *Prague* writ after the apparition of the Comet in *Ann.* 1618. and dedicated to his Highness the Prince *Palatine*, where he thus discourseth: The Comet going towards the South, doth intimate that the Cities and Provinces which God doth threaten, are those of the West-Indies, which shall revolt from the King of *Spaine*, who will finde that loss greater then he imagined, not that the *Indians* rebell against him of themselves, but that they are provoked

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to it being ſtirred up by others. Neither did the Comet only foretell that, but the eclipſe of the Sun, which was in that Countrey the yeer before. Thus far the Aſtrologer. Our ancient Rabbins ſay, though we do not beleeve the Aſtrologers in all things, yet we do not wholly reject them, who ſometimes tell truth.

SECT: XIIII.

THus far of the Weſt-Indies; of which *Iſaiah* may be underſtood (becauſe it lyes in the midſt of the Sea, and alſo hath many Iſlands) in *Iſa.*60.9. *The iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring their ſons from far, their ſilver and their gold with them.* Jer.31.10. *Hear the word of the Lord O ye nations, and declare it in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him.* Pſal. 97. 1. *The Lord reigneth, let the earth rejoyce, and the multitude of iſles be glad.* Where part of the ten Tribes do dwell unknown to this day.

SECT: XV.

YOu muſt know, that all the ten Tribes were not carried away at the ſame time. *Pul* the King of Aſſyria (as I ſhew in the 2d: part of my Reconciler) conquered, and carried away the Tribes of *Reuben, Gad,* and half

half *Manaſſeh,* in the reign of *Peka,* as you may ſee in 1 *Chron:* 5.26. and *Joſephus in li.* 9. *c.* 11. *Tiglah-pileſer* 8. yeers after took *Ijon, Abel-beth-maachah, Hazor, Gilead, Galilee,* all the land of *Naphtali,* and he carried away all the captives into Aſſyria, in 2 *King.*15.29. At laſt *Shalmaneſer* king of Aſſyria, nine yeers after, in the reign of *Hoſhea* the ſon of *Elah,* beſieged Samaria three yeers; which being taken, he carried away *Hoſhea,* with the reſt of the Tribes, in 2 *King.*17.6. Of thoſe three times the Prophet *Iſaiah* ſpeaks, *Iſa.*9. 1. ſaying, the firſt captivity was gentle, if you compare it with the laſt, which was grievous, and unſufferable, when the kingdom, and Monarchy of Iſrael ceaſed.

SECT: XVI.

THe ten Tribes being conquered at ſeverall times, we muſt think they were carried into ſeverall places. As we beleeve they went to the Weſt-Indies by the ſtrait of Anian, ſo we think that out of Tartary they went to China, by that famous wall in the confines of both. Our argument to prove it, is taken from the authority of two Jeſuites, who erected their Colledges in thoſe Countreys. *Nicolaus Trigantius* a Dutch-man in his diſcourſe of the Chriſtian expedition under-

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taken by the Jesuites to Sina, saith, We finde that in former time the Jews came into these kingdoms. And when that society had for some yeers seated it self in the Court of the *Pequinenses*, a certain Jew came to *P. Matthæus Riccius*; he was born in *Chamsamfu* the metropolis of the Province *Honan*, and was surnamed *Ngay*; and now being licensed to the degree of Doctor, he went to *Pequin*. But when he read in a certain book writ by a Doctor of *China*, concerning the European affairs, That our fathers are not *Saracens*, and know no God but the Lord of heaven, and earth; and would perswade himself that ours did professe the Law of *Moses*, he went into the Church with *P. Matthæus Riccius*. On an altar there was the effigies of the Virgin *Mary*, and the childe Jesus, whom St. *John* his fore-runner worshipped with bended knees; now that day was the holy-day of *John* the Baptist. The Jew thinking it was the effigies of *Rebecca*, and her two sons *Jacob* and *Esau*, he bowed also to the Image, but with this apology, that he worshipped no Images, but that he could not but honour these who were the parents of our Nation. And he asking if the foure Evangelists on both sides of the altar, were not foure of the twelue sons of *Jacob*; the Jesuite answered, Yes,

Yes, thinking he had asked of the 12. Apostles. But afterward the Jew acknowledged to the Jesuite that he was an Israelite; and he found the Kings Bible, and acknowledged the Hebrew letters, though he could not read them. By this occasion our people learnt, that ten or twelve families of Israelites were there, and had built a very neat Synagogue which cost 10000. crowns; in which they have kept the five books of *Moses* with great veneration for 600. yeers. He also affirmed, that in *Hamchen* the metropolis of the Province *Chequiona*, there are far more families, with a synagogue; and elsewhere that many families live without a synagogue, because that by little and little they are extinguished. He relating many things out of the old Testament, he differed but little in pronouncing those names. He said, that some among them were not ignorant of the Hebrew tongue, but that himself had neglected it, having studied the China tongue from a childe. For which cause he was counted almost unworthy of their societie, by the ruler of the synagogue. But he chiefly looked after this, that he might get to be Doctor. Three yeers after *P. Matthæus Riccius* sent one of our brethren to that metropolis, who found all those things true.

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He compared the beginnings, and endings of the books which the Jews keep in their ſynagogue, with our Pentateuch, and ſaw no difference, this onely, that thoſe had no pricks. The other Jeſuite is *Alfonſus Cimedro*, who likewiſe ſaith, that there is a great number of Jews in the Province of *Oroenſis*, on the Weſt part of *China*, who know nothing of the coming, and ſuffering of Jeſus. And he from thence gathers, that they are of the ten Tribes, (which opinion I alſo am of) becauſe thoſe Chineſes obſerve many Jewiſh rites, which you may ſee in a manuſcript, which the noble *Joachimus Wicofortius* hath. And why might not ſome of them ſail from *China* to *New-Spaine* through the Streight between *China*, and *Anian*, and *Quivira*, which do border upon *New-Spain*; and from thence they went to the Iſles of *Panama*, *Peru*, and thoſe thereabout. Theſe in my judgement are thoſe Chineſes of whom *Iſaiah* ſpeaks, Chap. 49. ver: 12. (treating about Iſraels return to his countrey) *Behold theſe ſhall come from afar, and theſe from the North, and from the Weſt, and theſe from the land of Sinim.* And ſo *Ptolomy in lib 7. c. 3. tab.* 11. cals it, The countrey of Sinim, or Sina: and this is the true ſenſe of the words; *Aben Ezra* therefore is miſtaken, who derives it of Sene, a buſh, or wood, which he placeth in Ægypt.

SECT.

SECT: XVII.

I Could eaſily believe, that the 10. Tribes as they increaſed in number, ſo they ſpread into more Provinces before-mentioned, and into *Tartary*. For *Abraham Ortelius* in his Geography of the world, and map of *Tartary*, he notes the place of the Danites, which he calls the Hord, which is the ſame which the Hebrew *Jerida*, ſignifying *A deſcent*. And lower, he mentions the Hord of *Naphtali*, poſſeſſed by *Peroza* in the year 476. *Schikhardus* in his Tarich, or ſeries of the Kings of *Perſia*, amplifies the hiſtory of this war, where *ex lib.* 4. of *Agathias* he thus ſaith, *A little after when they were eaſed of that plague,* (*ſc.* 7. years drought) *in the time of the Emperour Zeno, Firuz made a double war with Naphtali, in which at laſt he was deſtroyed. For firſt of all he was brought to the ſtreights of places unknown; who then ſought for peace upon this condition* (*and obtained it*) *that he ſhould ſwear that he would never after provoke them; and that he ſhould do reverence to this Conquerer in token of ſubjection: which afterward by the counſell of the Magicians he performed craftily, for he bowed towards the Eaſtern Sun, that his own people might think, that he bowed rather to the Sun* (*after his Countrey cuſtome*) *then to honour his Enemy. But he did not*

truly

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truly perform that first agreement, though confirmed by Letters Patents; who because he could not digest the disgrace of bowing to his Enemy, he prepared a new Army and went against them; but a second time he being entrapped by the badnesse of the countrey, he lost his life, and many with him, in a gulf which the Nephthalites had prepared for him, having dressed it over with reeds, and some earth thrown a top; they having left in the middle some high grounds, and trees where their Souts were, that their stratageme might not be found, and that the Persians might more confidently attempt the ditch. Thus a rash King paid for his perfidy, he excelling more in daring, then in counsell, as Agathias saith. The Patent by which peace had been agreed, was hung upon a spear, and might be seen of him at distance, that he might remember his oath, repent, and desist from his enterprise: but he cared little for that. But when by his unexpected fall he saw he should die, it is said that he pulled off from his right ear a pearl of huge bignesse, and whitenesse, and lest any after him should finde it (more likely that his corps should not be known) he threw it a great way off. The same Author asks, who those Nephthalites were? and by many arguments he proves that they are the relicks of the Jews; saith he, I do wholly think that they are the relicks of the Jews of the tribe of Nephtali, whom Triglath Pilesser the Assirian carried into those places, in 2 King.

King. 15.29. For 1. The name, in the best copies of Agathias, which Lewenclavius hath mended, is the same fully; in other books it wants nothing but an (h); now it is scarce possible that in a word of many syllables that should fall out by chance. 2. Their countenance discovers it, for as Procopius J C saith they are not black, or foule in their countenance, as the Huns are among whom they live, but the onely white men of that countrey; that it may evidently appear that they came from some other place thither. 3. Their manners agree, for the same Author saith, that they are not Nomades, as the Huns who are unconstant in their dwelling, and eat up one place after another; but they inhabit one certain place. Beside, they observe Law and equity, as the Romanes; and have pollicy, being well governed by their Prince: both which is rare among their neighbour Nations. Also they do not lay abroad their dead, as the Barbarians do, but they decently cover them with earth. Lastly their journals do testifie that many Jews live there, especially in the mountains, who have searched to the mid-land countreys of East-Asia. R. Benjamin. f. 23. From thence (the coast of Persia) is 28 daies journey to the mountains Nisebor, which are neer the river Gozan. The Israelites which come from thence into Persia, say, that there in the Cities of Nisebor, are 4. Tribes (sc: Dan, Zabulon, Aser, Napht ali,) of the first captivity, which Shalmaneser the Assyrian carried thi-

ther,

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ther, as in 2 King 17.6. he brought them to Habor; and Halah, the river Gozan, and the mountains of Media. The compasse of that countrey is 20. daies journey; and they possesse Cities, and Castles upon the mountains, by one side of which, runs the river Gozan; neither are they subject to the Nations, but have a Governor over them, by name R. Joseph Amarkela a Levite, and there are among them some who study wisdom. They sowe, and reap; yea they wage war to the Countrey of Cuth. In the same place *Ortelius* addes, in the countrey Tabor, or Tibar (which *Solinus* commends, in c.49.) they dwell a people, who though they have lost the holy writings, they obey one King; who came into France, in *Ann.* 1530. and spoke with *Francis* the first, was burnt at Mantua by the command of the Emperour *Charles* the fifth, because that he did privately teach Judaism to Christian Princes, and to the Emperour himself. *Boterus* saith the same in his relations of the farthest part of Tartary. But both these were deceived; for *Rabbinus Josephus Cohon*, a man worthy to be believed, relates this more truly in his Chronology, saying, that the Jew who came out of that countrey, was the brother of the King of the Israelites, was called *David* the Reubenite; and having seen India in his passage, he came to Portugal, where he converted

verted the Kings Secretary to Judaism, who fled from thence with him, taking the name of *Selomoh Molho*; he in short time was so well versed in the Law, yea in the *Cabala* it self, that he made all *Italy* admire him. The Secretary together with the Reubenite, endevoured to draw the Pope, *Charles* the fifth, and *Francis* the first to Judaism. *Selomoh Molho* was taken at *Mantua*, and burnt alive, in the year 1540. He yet was offered his life, if he would turn Christian. The Reubenite was by *Charles* the fifth carried prisoner into *Spain*, where he shortly after died. *Abraham Frisol Orhot olam* remembers the Reubenite, saying, 45. years agone *David Reubenita*, a Prince of the Israelites, came from *Tabor*, a Province of *Tartary*, into *Europe*, who said that two Tribes are there; and other Tribes a little farther, under their Kings, and Princes, and also an unspeakable number of people. Perhaps the Province Tabor is the same that Habor; which is mentioned in 2 *King.* 17.6. that the ten Tribes were brought by *Salmaneser* to Habor, and Halah; now the Hebrew letters (h) and (t) are neer in fashion. *Eldad Danita* of the Tribe of *Dan*, came out of those Countreys 500. years agon (a letter from whom, which we call *Sephar Eldad a-Dani*, is kept to this day) and being examined

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examined by the Rabbins, was found an approved man. The learned Rabbi *David Kimhi*, who lived 450. years since, in *etymol. suo* in the word *Segiah*, he saith, *Rabbi Jonah writes of the name of Rabbi Juda Aben Karis, that he heard Eldad Danita say, &c.* And so what I said is true, as appears by the testimonies produced.

SECT: XVIII.

PArt of the ten Tribes also live in *Ethiopia* in the Habyssin Kingdom; as divers Habissins reported at *Rome*. *Boterus* in his relations speaks the same thing, that two potent Nations do live neer *Nilus*, and that one of them is that of the Israelites, who are governed by a mighty King. A Cosmographer who hath added notes to *Ptolomyes* tables, saith thus in his table of New Africa; that part of new Africk was unknown of old, the head of *Nilus* not being known, which is in the mountains of the Moon, as the Ancients call them; where there dwels a great number of Israelites, paying tribute to *Prester John*. *Rabbi Abraham Frisol* in the book already quoted, saith, that in his time some who had been in those Countreys, reported the same to *Hercules* the Duke of *Ferraria*. And without question from hence the Habyssins

byssins learned circumcision, the observation of the Sabbath, and many more Jewish rites. Of these *Isaiah* seems to speak, in *Isa.* 18.1, 2. *Wo to the land which under the shadow of sails doth sail beyond the rivers of Ethiopia, by whom* (the Prophet saith) *are sent ambassadors in ships of bulrushes*, (such as the Ethiopians use, commonly called Almadiæ.) *Bring back a people driven out of their countrey, and torn, and more miserable then any among us. Gifts shall be brought to the Lord of Sebaoth, in the place where the name of the Lord of Sebaoth, is worshipped, in the mount Sion.* The Prophet *Zephany* saith the same, in *Zeph.* 3. 9, 10. *Then will I give to the people that they speaking a pure language, may all call upon the name of God, whom they shall serve with reverence; from beyond the rivers of Ethiopia they shall bring to me for a gift, Hatray* the daughter of my dispersed ones, (that is, the Nations of *Ethiopia*). Which agrees with that of *Isa. And your brethren* (which are the 10. Tribes) *shall bring gifts to the Lord.*

SECT: XIX.

AND without doubt they also dwell in *Media*; from thence they passed *Euphrates*, whither they were first brought, as in 2 *King.* 17.24. and in the book of *Tobit*. *Josephus* also speaks of them in the Preface of his book

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book of the War of the Jews, that the Jews did think that their brethren, who dwelt beyond *Euphrates*, and farther, would rebell against the Romanes. *Agrippa* in his oration to the people of *Jerusalem*, that they would not rebell against the Romanes, speaks thus, What associates do ye expect to joyn with you, in your rebellion, and war? doth not all the known world pay tribute to the *Romans?* Perhaps some of ye hope to have help from them beyond *Euphrates*. And in *lib.* 2. *Antiquit.* c. 5. speaking of those who in the time of *Ezra* returned from *Babylon* to *Jerusalem*, he saith, *All Israel dwelt in Media; for two Tribes only dwelt in Asia, and Europe, and lived subject to the Romans; as the other ten on the other side Euphrates, where they are so many, that they cannot be counted.* It is not therfore to be doubted, the people encreasing after their first transportation, they sought out new places, which we have formerly mentioned.

SECT: XX.

LAstly, all think, that part of the ten Tribes dwell beyond the river *Sabbathion*, or sabbaticall. *Rabbi Johanan* the Author of the *Jerusalem Talmud*, who lived 160 years after the destruction of the 2d: Temple, saith in his treatise of the Sanhedrim, *ca.* 17. That the

the 10. Tribes were carried into 3. places, *sc.* to the Sabbaticall river, to *Daphne* the suburbs of *Antioch*, and thither where a cloud comes down and covers them: and that they shall be redeemed from those three places; for so he opens that place of *Isa.* Chap. 49. 9. *That they may say to the captives, go forth,* (*sc:* to them who were at the Sabbaticall river) *to them that are in darkneſſe, shew your selves,* (*sc:* to them who are compassed with the cloud) *and to all, they shall be refreshed in the wayes,* (*sc:* to them who live in *Daphne* of *Antioch* which is in *Syria*). Whence you may observe, that the learned man *l'Emperiur* translated it ill, *at the sides of Antioch*, whereas *Daphne* is the proper name of a pleasant grove near *Antioch*. *Sedar olam* makes mention of that cloud, and cals them *mountains of obscurity*. And in *Talmud tractat. Sanhedr. c.* 11. *R. Jonathan ben Uziel*, who lived an hundred yeers before the destruction of the 2d: Temple, in *Exod.* 34. 10. where the Lord saith, *I will do wonders before all thy people, such as were never done in the whole earth, or in any Nation*, &c. and he refers all those things to the transportation of the people. *He shall draw them to the rivers of Babylon, and shall carry them to the sabbaticall river, and shall teach them, that those miracles were never performed to any Nation of the known world.* Our

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ancient Rabbins in *Bereſit Rabba* (no mean book) in *Peraſach*, do ſay, that *Tornunſus* asking how it ſhould appear that the day which we keep, is the 7th. day, on which God reſted after the Creation of the world: *Rabbi Aquebah* (who lived 52. yeers after the deſtruction of the 2d: Temple) anſwered by an argument taken from the ſtones of the Sabbaticall river, which in the ſix dayes are toſſed up and down with a continuall motion, but do reſt on the Sabbath day, and move not. The ſame is ſaid in the *Babylonian Talmud, tractat. Sanhed. c. 7. & in Tanuah Peraſach. c. 9. In eodem Bereſit Raba, in Peraſach* 37. *Rabbi Simon* ſaith, *The ten Tribes were carried to the Sabbaticall river, but Juda and Benjamin are diſperſed into all Countreys* In *Aſirim Raba*, the laſt verſe of the Song, its ſaid, *Our bed is flouriſhing*; that it is meant the ten Tribes, which were carried to the Sabbaticall river; and that river running all the week, doth cauſe the ten Tribes there remaining to be ſhut up; for though on the 7th. day the river doth reſt, yet it is forbidden by our Law to take a journey then; and for that reaſon they remained there miraculouſly, as loſt, and concealed from us. So that of *Iſa.* 49. *That they ſay to the priſoners, go forth*, is interpreted of them in *Jalcut. R. Aquebah* after the ſame manner explains

explains that of *Levit.* 36. 38. *And ye ſhall periſh among the heathen.* And that of *Iſa.* 27. *ult. and they ſhall come, who were ready to periſh in Aſſyria.* Becauſe they are remote from the reſt, therefore another Rabbi in Bamibar *Raba Paraſa* 16. applyes to them that of *Iſa.* 49. 12. *Behold them who come from far:* that ſo all thoſe Authors mention that River. The teſtimony of *Joſephus* is famous, *lib.* 7. *de Bel. Jud. ca.* 24. ſaying, *The Emperour Titus paſſing between Arca, and Raphanea, Cities of King Agrippa, he ſaw the wonderfull River, which though it be ſwift, yet it is dry on every ſeventh day; and that day being paſt, it reſumes its ordinary courſe, as if it had no change; and it always obſerves this order. It is called Sabbaticall, from the ſolemn feaſt of the Jews, becauſe it imitates their reſt every ſeventh day.* I know ſome do otherwiſe expound thoſe words of *Joſephus*, but they hit not his meaning, as appears by this, that he cals the River, Sabbatirio, or ſabbaticall: which word cannot be derived but from Sabbath; and who doth not ſee that it ceaſeth to flow, or move, on the Sabbath day; and ſo *Joſephus* muſt be underſtood according to my ſenſe. *Pliny* alſo confirms this opinion, *lib.* 1. *Nat: hiſt. c.* 2. he ſaith, *In Judea a river lyes dry every Sabbath*; yet I think *Pliny* is deceived, and ill informed, when he ſaith it is a river

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in Judea; neither is it to be found in Judea, but in another place, where many Jews live. *R. Selomoh Jarchi* who lived 540. yeers since, mentions that River in *Comment. Talm.* saying, The stones, and sand of that River do continually move all the six dayes of the week, untill the seventh. *R. Mardochus Japhe* in his learned book *Jephe Thoar* saith, The *Arabians* derive Sabbathion from the Sabbath, who use to adde the particle (ion) to adjectives. The same saith, that it was told him of an hour-glasse filled with the sand of *Sabbathion*, which ran all the week till the Sabbath. And I heard the same from my father; which testimony I account as good, as if I saw it my self; (for fathers do not use to impose upon their sons.) He told me that there was an Arabian at *Lisborn*, who had such an hour-glasse; and that every Friday at evening he would walk in the street called the new street, and shew this glasse to Jews who counterfeited Christianity, and say, *Ye Jews, shut up your shops, for now the Sabbath comes.* Another worthy of credit, told me of another hour-glasse, which he had some years before, before the port *Mysketa*. He saw him by chance (or the Judge of the place) passing that way from *Cadez*, and being asked, what he was? he commanded him to be taken away;

away; rebuking the Mahometans that by this mean they did confirm the Jewish Sabbath. I should not speak of these glasses, if the authority of such a man whom I have alledged, did not move me; though I beleeve that God did not onely work that miracle, that he might keep part of the 10. Tribes there, but other also, as you may see in *Esdras*. *R. Moses Gerundensis* a learned Cabalist, and Interpreter of the Law in *Parasa Aazinu*, thinks the river Sabbathion to be the same with Gozan, of *Guz*, which signifies, to snatch away, because except the 7th. day, on all the other, it carries with it, by its swiftnesse, the very stones. Of this there is mention in 2 *King.* whither the King of *Assyria* led his captives; and so relates *Benjamin Tudelensis* in his journall, that part of the 10 Tribes dwelt at the bank of that River. But I know not where the river Gozan is. In the yeer 5394. that is, 15 years agon, in the City *Lubin*, two *Polonians* after they had travelled long, they wrot in Ducht a book of the originall of the Sabbaticall river, but the Senate commanded it to be burnt at the Mart of Bresslaw, by the perswasion of the Jesuites. *Abraham Frisal* in his Orchot Olam, c. 26. will have this river to be in *India*, he saith, *The head of the Sabbaticall river is in the country of Upper India,*

 among

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among the rivers of Ganges. And a little after, *The ſabbaticall river hath its originall from the other ſide of Kalikout* (which lies far above the bound of *Lamik*, which he placeth beyond the *ſinus Barbaricus*) *and it parts the Indians from the kingdom of the Jews, which river you may certainly finde there.* Though he takes *Gozan* for *Ganges*, for ſome nearneſſe of writing; yet its not to be doubted that in that place there are many Jews, witneſſe *Joannes de Bairos* in his Decads. *Eldad Danita* ſpeaking of the 4. Tribes, which he placeth at *Gozan*, ſaith, *The Sabbaticall river is among them.* *Joſephus* ſaith, that *Titus* ſaw the ſabbathion between *Arca*, and *Raphanea*. Which teſtimony ſeems the truer, becauſe its not to be thought that *Joſephus* would tell a lie of him, by whom he might be rebuked. I think that ye muſt look for it not far from the Caſpian Sea: & I am not alone in this opinion. Whatever it be, it appears that this river is ſomewhere, and that part of the 10. Tribes are hid there; and I may ſay with *Moſes* in *Deut.* 29. 28, 29. *And the Lord caſt them out of their land in anger, and in wrath; Secret things belong to the Lord our God.* For it is not known when they ſhall return to their Countrey, neither can it perfectly be ſhewed where they are, God ſuffering it, as its ſaid in *Deut.* 32. 26. *I determined*

mined to caſt them forth unto the ends of the earth, and to make their remembrance ceaſe from among men. As if he ſhould ſay, I will caſt them unto the farthеſt places of the world, that none may remember them; and therfore they are truly in Scripture called *impriſoned*, and *loſt*.

SECT: XXI.

NEither is there weight in the argument which ſome have brought to me, if they be in the world, why do we not know them better? There are many things which we know, and yet know not their originall; are we not to this day ignorant of the heads of the foure Rivers, *Nilus*, *Ganges*, *Euphrates*, and *Tigris*? alſo there are many unknown Countreys. Beſide, though ſome live in known, and neighbour Countreys, yet they are unknown by being behinde mountains; ſo it happened under the reign of *Ferdinand*, and *Iſabel*, that ſome Spaniards were found out by accident, at *Batueca*, belonging to the Duke of *Alva*, which place is diſtant but 10. miles from *Salamanca*, and neer to *Placentia*, whither ſome Spaniards fled, when the *Moores* poſſeſſed *Spaine*, and dwelt there 800. years. If therefore a people could lye hid ſo long in the middle of *Spaine*, why may we not ſay that thoſe are hid, whom God will

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not have any perfectly to know, before the end of daies?

And these things we have gathered concerning the habitations of the ten Tribes, who, we beleéve, do still keep the Jewish rites, as in 2 *King.* 17. 26. when the Israelites were carried captive by *Salmaneser*, and those of *Cuthah* came in their stead, an Israelitish Priest was sent by the King, to teach them, because Lions infested them, for that they were ignorant that there was another worship used in the land: but when the Priest saw that it was impossible to take that people wholly off from idolatry, he permitted them to worship divers gods, so that they would acknowledge one to be the mover of all things. The same is also sufficiently proved out of all the Histories which we have alleaged. And our brethren do keep the Law more zealously out of their land, than in it, as being neither ambitious, nor contentious (which hath sometimes hapned with the family of *David*) by which means they might easily erre in the true Religion, not acknowledge *Jerusalem*, and withdraw that obedience, which is due to the Lord, and to his Temple.

SECT:

SECT: XXII.

WE learn out of the first of *Ezra*, that none of the 10. Tribes entred the second Temple; for it is said that only some of the Tribe of *Judah*, and some of *Benjamin* did return. *Ezra* also saith the same in the 1 of *Chronicles*, that *Salmaneser* carried the 10. Tribes to *Hala*, *Habor*, and *Hara*, and to the river *Gozan* to this day: so that you may gather, that at that time they were there. So likewise *Josephus in Antiq. Jud. lib.* 11. *c.* 5.

Perhaps some will say, since *Media*, and *Persia* are near to *Babylon*, why did they not return to *Jerusalem* with the two Tribes? I answer, because so few of the 2. neighbouring Tribes did return from thence to *Jerusalem*, for that they were well seated in *Babylon*; or else because they heard the Prophets say, that they must not look for any redemption but that which was to be at the end of daies. How then can we think that they, who were more remote, and also had learnt the same things of the Prophets, should leave their place, perhaps to suffer new miseries, and calamities? Beside, we do not read that *Cyrus* gave leave to any to return, but onely to the two Tribes of *Juda* and *Benjamin*. And also it is probable (as some Authors affirm) that

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that they could not go up from thence, because they had continually wars with the neighbour people.

SECT: XXIII.

HItherto we have shewed that the ten Tribes are in divers places, as in the West-Indies; in *Sina*; in the confines of *Tartary*; beyond the river *Sabbathion*, and *Euphrates*; in *Adedia*; in the kingdom of the Habyssins; of all which the Prophet *Isaiah* is to be understood, in *Isa.* 11. 11. *It shall come to passe in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Sinear, from Hamath, and from the Islands of the Sea.* From whence you may gather, that it is meant of those places where the ten Tribes dwell. *Syria*, and *Egypt* shall be the two places of their generall meeting; as more fully hereafter.

Pathros, is not *Peluſium*, nor *Petra*, but *Parthia*, neer to the Caspian Sea, where I think, with many others, the Sabbaticall river is. Although there is a *Pathros* in *Egypt*, as the learned *Samuel Bochardus* saith in his holy Geography.

Chus, according to common opinion, is *Ethiopia*, as is proved out of *Jer.* 13. 23. and in this

this place of *Jeremy* are meant the Israelites, who live in the Countrey of the Abyssins.

Elam, is a Province in *Persia*, as it appears in *Dan.* 8. 2. where are desert places, in which, perhaps, the remnant of the ten Tribes is.

Shinar, is a Province about *Babylon*, as in *Gen.* 10. 10. where *Babel* is said to be in *Shinar*; and *Dan.* 1. 2. it is said, that *Nebuchadnezzar* carried the holy vessels to the land of *Shinar*.

Hamath, there are many Hamaths mentioned in the Scripture, many understand it of *Antioch*; but because Geographers reckon up 12. places named *Antioch*, therefore we can affirm nothing for certain; but I think, that that is meant, which is placed in *Scythia*. The seventy Interpreters by *Hamath*, understand the Sun, from *Hamath* the Sun; and they translate it, From the rising of the Sun; and I think it is no ill translation; for hereby all the Israelites who are in greater *Asia*, *India*, and *Sina*, may be understood.

The Islands of the Sea; so almost all translate it; but I think it is to be rendred, The Islands of the West, for *I am* in holy Scripture signifies *The West*, as in *Gen.* 28. 14. and in many other places; and upon this account those Israelites are implyed, who are Westward from the Holy Land, among whom the Americans are.

SECT

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SECT: XXIIII.

THe Propher adds in *Isa.* 11. 12. *And he shall set up a sign for the Nations, and he shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the foure quarters of the earth.* Where he notes two things: 1. that he cals the Israelites *out-casts*, but the Jews *Scattered*; and the reason is, because the ten Tribes are not onely far off from the Holy Land, but also they live in the extremities and ends of Countreys; from whence the Prophet cals them *cast out*. But he doth not say, that the Israelites are to be gathered from the foure quarters of the earth, because they are not so dispersed through the world, as the Tribe of *Judah* is, which now hath synagogues, not onely in three parts of the world, but also in *America* The Prophet adds in *vr* 13. *The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off.* For then there shall be no contention between *Judah*, and the 10. Tribes, which are comprehended under the name *Ephraim*, because their first King *Jeroboam* was of that Tribe. And then, as it is in *Ezek.* 37. 22. *One King shall be King over them all, and they shall be no more two Nations, neither shall they be divided any more into two kingdoms.* There shall be one King

King to them both, of the family of *David*. Also the Lord at that redemption will drie up *Nilus*, and *Euphrates*, and will divide it into seven streames (answerable to his drying up the red Sea when they came out of *Egypt*) perhaps that the seven Tribes, which are in those parts, may go over it; as they passe into their Countrey, as *Isaiah* saith in ch. 27. 12, 13. *And it shall be in that day, and he shall shake off from the bank of the river* (some understand *Euphrates*) *unto the river of Egypt* (Nilus) *and ye, O children of Israel, shall be gathered one by one.* Which was never done in the captivity of *Babylon*.

The Prophet *Isaiah* saith in chap. 11. 11. *that he will return them the second time*, &c. Now the redemption from *Babylon*, cannot be called such an one, because all of them were not brought back to their Countey. But the redemption shall be universal to all the tribes, as it was when they went out of *Egypt*; which redemption shall be like the first in many things, as I shew in the third part of my *Reconciler*; and so it may be called the second, in reference to that first from Ægypt. Whence *Ieremiah* saith, Chap. 23. 7, 8. *That then it shall not be said, He that brought Israel out of Egypt, but from the North, and from all countreys, whither he had driven them.* That they shall not mention

their

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their departure from Ægypt, for the cause fore-mentioned.

SECT: XXV.

THe same Prophet, *sc: Isa.* 43.5,6. saith, *I will bring thy seed from the East, and will gather thee from the West: I will say to the North, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth.* For *Media*, *Persia*, and *China*, lye on the East; *Tartary* and *Scythia* on the North; the kingdom of the Abyssins on the South; *Europe* on the West, from the Holy Land. But when he saith, *Bring ye my sons from far*, he understands *America*; so that in those verses he understands all those places, in which the Tribes are detained. Also in Chap. 49. from ver: 7. to the end of the Chapter, he saith, that that return shall be most happy. And in ch: 56. ver:8. God saith, *He that gathers the out-casts of Israel.* And the Prophet *Ieremiah* in ch:33. ver: 16. *In those days shall Iudah be saved, and Ierusalem shall dwell safely.* It is certain, and *Ierom* assents to all our Authors, that when *Iudah* is joyned with Israel, by Israel the ten Tribes are meant. The same addes in ch:31. ver. 15. in the comforting of *Rahel*, who wept for the carrying away her sons *Ioseph*, and *Benjamin*, the first by *Salmaneser* into

into Assyria, the last by *Nebuchadnezzar* into Babylon, he saith, in ver: 16. *Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded.* And it follows in Cha. 33. ver. 7. *And I will cause the captivity of Iudah, and the captivity of Israel to return, and I will build them up as at the first.* *Ezekiel* saith the same in Chap. 34. 13. and in Chap. 37. 16. under the figure of two sticks, on which were written the names of *Iudah*, and *Ephraim*, by which he proves the gathering together of the twelve Tribes to be subject to *Messiah* the Son of *David*; in ver. 22. he saith, *And one king shall be King to them all*; according as *Hosea* saith in Chap. 2. So also saith *Amos* in ch: 9. ver. 14, 15. *And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabite them; and they shall plant vineyards, and drink the wine thereof: they shall make gardens, and eat the fruit of them. And they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.* So also *Micah* in ch: 2.12. *I will surely assemble, O Jacob, all of thee, I will gather the remnant of Israel, I will also place him as the flock in the sheep-fold.* For that in the captivity of *Babylon* all were not gathered together. The Prophet *Zechariah* in ch: 8.7. and in ch: 10.6. and all the rest of the Prophets do witnesse the same thing.

SECT:

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SECT: XXVI.

BUt which way that redemption shall be, no man can tell; but onely so far as we may gather out of the Prophets, That at that time the ten Tribes shall come to Jerusalem under the leading of a Prince, whom some Rabbins in the *Talmud*, and in some places of the Chaldy paraphrase, do call *Messiah* the son of *Joseph*; and elsewhere *Messiah* the son of *Ephraim*; who being slain in the last war of *Gog*, and *Magog*, shall shew himself to be *Messiah* the son of *David*, who shall be, as *Ezekiel*, and *Hosea* say, *The everlasting Prince of all the twelve Tribes*. Our wise men do, in many places, especially in the Babylonian Talmud, *in tract. succa. c.* 5. make mention of that *Messiah* the son of *Ephraim*; where they say, that he shall dye in the last war of *Gog*, and *Magog*; and they so expound that of *Zach.* 12. 10. *And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his onely son.* They adde also, that the foure captains, of whom the same Prophet speaks in ch. 11. are, *Messiah* the son of *David*, *Messiah* the son of *Joseph*, the Prophet *Elias*, and the high Priest; which foure are those dignities, which shall shew their power in that blessed age. Observe, that some-

sometime they cal *Messiah* the son of *Ephraim*, sometime of *Joseph*; for he shall come out of the Tribe of *Ephraim*, and shall be Captain of all the 10. Tribes, who give their name to *Ephraim*, because that their first King *Jeroboam* was of that Tribe. Not without cause do they call him the son of *Joseph*, for he was the true type of the house of Israel, in his imprisonment, and future happiness. Add to this, that he was so long hid from his brethren, that they did not know him: as in like manner the ten Tribes are at this day, who are led captive, but hereafter shall come to the top of felicity, in the same manner as *Joseph* did. That *Messiah* of *Joseph* shall dye in the battel of *Gog*, and *Magog*, and afterward shall rise again, that he may enjoy the dignity, not of a kingly Scepter, but the office onely of a Vice-roy, as *Joseph* in *Egypt*; for that the Empire of the house of Israel fell, under the reign of *Hosea* the son of *Elah*; as the Prophet *Amos* saith in ch. 5. 2. Therefore the Kingdom of the 10. Tribes shall not be restored, as *Ezekiel* saith in ch. 37. under the reign of *Messiah* the son of *David*, who shall be everlasting; and by the death of *Messiah* the son of *Joseph*, the 10. Tribes shall see, that God will not that they should have more Kings then one. As its already spoken.

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SECT: XXVII.

THose Tribes then shal be gathered from all quarters of the earth, into Countreys near to the Holy Land; namely, into *Assyria*, and *Egypt*; and from thence they shall go into their Countrey; of which *Isaiah* speaks, in ch. 27.13. *And it shall be in that day, that the great trumpet shall be blown, and they who were lost, shall come into the land of Assyria; and they who were cast out, into Egypt; and shall worship the Lord in the holy mount at Ierusalem.* As if he should say, as trumpets sound, to call any army together: so they shall come together, who were dead (that is, dispersed through all *Asia*) into *Assyria*; and the out-casts (that is, which are in *America*) shall come by the *Mediterranean* Sea to *Alexandria* of *Egypt*; and in the like manner those who are in *Africa*, when *Nilus* shall be dried up, and *Euphrates* shall be divided; as we have already said. And because the gathering together of the captivity, shall begin at those, who are in *America*, therfore *Isaiah* saith, *The ilands shall trust in me, and the ships of Tarsis* (that is of the ocean) *first of all, that they may bring thy sons from far, and with them, their silver, and gold.* They shall then come with speed from those countreys, prostrating themselves at the mountain

mountain of the Lord in *Jerusalem*, as the Prophet *Hosea* saith of that redemption in ch. 11. 11. *They shall come as birds out of Egypt, and as doves out of Assyria:* so saith *Isaiah* in ch. 60.8. *Who are those that flye as a cloud, and as doves to their nests?* They which come first, shall also partake of this joy, to see others to come to them every moment; for which cause the same Prophet saith, *Lift up thine eyes round about, and behold them who gather themselves to thee.* And because the two Countreys of *Assyria*, and *Egypt*, shall first of all kindly receive the people of *Israel*, and shall know the truth, first of all embracing the Religion of the Jews, sacrificing, and praying to God, therfore the Peophet *Isaiah* saith, in ch. 19.25. *Blessed be Egypt my people, and Assyria the work of my hands; but Israel is my inheritance.* For so those words are to be understood.

SECT: XXVIII.

ALL those are the sayings of the holy Prophets, from whence doth appear the return of Israel into their countrey. It is given to none to know the time thereof, neither it is revealed to *Rabbi Simeon ben Johay*, the Author of the Zoar; because that God hath reserved that mystery to himself, as

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Moſes ſaith, *It is hid with me.* And *Iſaiah* in ch. 63. 4. *For the day of vengeance is in my heart, and the yeer in which the redemption ſhall come.* Which the Rabbins thus interpret, *I have reveiled it to my heart, and not to Angels*: and ellwhere, *If any man tels you when Meſſiah ſhall come, believe him not.* So alſo the Angel ſaith to *Daniel*, ch. 12 9. *All things are cloſed up, and ſealed to the time of the end.* Therefore all thoſe, who ſearch after that time, as *Rabbi Seadiah, Moſes Egyptius, Moſes Gerundenſis, Selomoh Jarchi, Abraham bar Ribi Hijah, Abraham Zaculo, Mordehai Reato, and Iſaac Abarbinel*, have been miſtaken; for that they would go beyond humane capacity, and reveil that, which God concealed. And even to *Daniel* himſelf (to whom was made known the ſecret of the change of the foure Monarchies) it was ſo revealed to him, that he confeſſed he did not underſtand it. Our Ancients did point at this from the letter (m) in *Iſa.* 9 7. where he ſaith *Of the increaſe of his government*: which (m) in the Hebrew, being ſuch an (m) which they write only in the end of words, and a cloſe letter, yet is put in the middle of the word, againſt common practiſe: becauſe that the time of the fifth Monarchy ſhall be hid, till the time when it ſhall begin.

SECT:

SECT: XXIX.

YEt this I can affirm, *that it ſhall be about the end of this age*; and ſo the Prophets ſpeak of that age *about the end of days*: and that after many labours, and a long captivity. So *Balaam* prophecies, *Numb.* 24.17. *I ſee, but not now; I behold, but not neer; a Star ſhall come out of Jacob.* Iſa.24.22. *They ſhall be caſt into priſon, and they ſhall be viſited after many days.* And *Iſa.* 49.14. *And Sion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.* Hoſ. 3. 4, 5. *The children of Iſrael ſhall be many days without a King, and without a Prince: And after that they ſhall ſeek the Lord their God, and David their King.* The King, and Prophet complains of that delay, in *Pſal.*44 *Pſal.*69. *Pſal.*74. *Pſal.*77. *Pſal.* 83. And after that, in *Pſal.* 89. 50. 51. he thus concludes, *Remember, O God, the reproach of thy ſervants, who ſuffer ſo many injuries of ſo many people: wherewith they have reproached the ſteps of thy Meſſiah.* As yet at this day it is ſaid, that ALTHOUGH THE MESSIAH WERE LAME, HE MIGHT HAVE COME BY THIS TIME. Though we cannot exactly ſhew the time of our redemption, yet we judge it to be neer. For,

1. We ſee many prophecies to be fulfilled, and others alſo, which are ſubſervient to a

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preparation for the ſame redemption; and it appears by this, that during that long, and ſore captivity, many calamities are fore-told us under the foure Monarchies. *David* ſaith in *Pſal.*120.7. *Lord, when I ſpeak of peace, they ſpeak of war.* And elſwhere, *We are ſlain all the day for thy name, and are accounted for ſheep which are ſlain.* In *Iſa.*53.7. *He ſhall be led as a ſheep to the ſlaughter, and as a lamb before his ſhearers: he ſhall be dumb, and ſhall not open his mouth.* O how have we ſeen theſe things in the baniſhments of *England*, *France*, and *Spaine*! and how have they proved thoſe crimes, which moſt falſe men have ſaid that ours did commit! Behold they have ſlain them, not for wickedneſſes, which they did not commit, but for their riches which they had. O how have we ſeen all thoſe things done by divine providence, for that thoſe misfortunes for the moſt part hapned on the 9th. day of the month *Ab*, an ominous, and unhappy day, on which the firſt, and ſecond Temple were burnt, and the ſpies wept without cauſe.

SECT: XXX.

WHat ſhall we ſay of that horrible monſter, the Spaniſh Inquiſition, what crueltie hath not daily been uſed againſt

againſt a company of miſerable ones, innocents, old men, and children, of every ſex, and age, who were ſlain, becauſe they could not divine who was their ſecret accuſer? But let us ſee, why in all thoſe places (in which that Spaniſh tyranniaall Empire rules,) they were ſlain, who would obſerve the law of *Moſis*; and by how many, and how great miracles, hath that law been confirmed? and what unrighteouſneſſe is there in it? We daily ſee examples of conſtancy in ours, worthy of all praiſe, who for the ſanctifying of Gods name, have been burnt alive. Truly many who are ſtill living, can witneſſe all thoſe things. In the yeer 1603. At *Lisbone*, *Diogo d'Aſſumeaon*, a Monk of 24. years, was burnt alive, who defended himſelf in the Inquiſition againſt ſome, who would have reduced him, to Chriſtianity, who was born a Chriſtian, and made a Jew; which all wondred at; the Inquiſitors being grieved that they had publiſhed the reaſons which he had alſeadged, would have recalled their ſentence; but it was then too late; for it was divulged through the world, which I my ſelf have by me. Alſo the Lord *Lope de Vera y Alarcon* deſerves the praiſe of martyrdome, who being born of a noble, and eminent family, and very learned in the

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Hebrew, and Latine tongues, did imbrace our religion; neither thought it sufficient to be such himself, but discovered himself to many others; thereupon in *Ann.* 1644. in the 20th. of his age, he being imprisoned at *Valladolid*, though he lived in the dark, yet he discovered light to many; neither could the great number of Doctors, nor the greater affliction of his parents, move him from his enterprise, either by tears, or by promises. He circumcised himself in prison (ô strange act, and worthy of all praise!) and named himself *beleeving Judas*; and at last, as a 2d: *Isaac*, offered himself to the flames, contemning life, goods, and honors, that he might obtain immortall life, and good things that cannot perish; in the 25th. yeer of his age. Now though those were not of the family of Israel, yet they obtained an immortall glory, which is better then this life. Also we have many examples of our own, which did equalize them, of which that is one, which is done in our time, and is worthy to be remembred; *Isaac Castrensis Tartas* (whom I knew, and spoke with) a learned young man, and versed in the Greek, and Latine; he being but newly come to *Fernambuc*, was taken by the *Portugese*, and carried to *Lisbone*, and burnt alive; he was a young man of 24. yeers

yeers old; scorning riches, and honors, which were offered to him, if he would turn Christian. They who say he was a traytor, do lye egregiously; for he did defend that place where he was Governor, most valiantly; as ours do deport themselves in those fortified places which are committed to their charge. The same martyrdome was undergone at *Lima*, by *Eli Nazarenus*, in *Ann.* 1639. *Januar.* 23. who after he had lived 14. whole yeers in prison, all which time he eat no flesh, lest he should defile his mouth; he called himself by that name, after he had circumcised himself. Such a Martyr also, this yeer, was *Thomas Therbinon* in the City of *Mexico*.

SECT: XXXI.

IF the Lord fulfilled his word in calamities, he will fulfill it also in felicities. Therefore *Rabbi Aquibah* laughed, when he saith a wolf run out of the Temple being destroyed, though his companions wept; he saying, Now is fulfilled that prophecie of *Jeremiah*, in *Lament.* 5. 18. *And the foxes shall walk therein*; and he added, and those blessings also shall follow, which the Lord hath promised. We see all the curses of God come to passe, which are mentioned in *Levit.* and *Deuteronomy*; as well as those, which concern

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cern our being ſcattered to the ends of the earth (which is *Portugal*) and thoſe concerning the calamities of the Inquiſition; and thoſe of our baniſhments, as I have opened in my book, *De termino vita*; from whence it appears, that all the happie prophecies ſhall be fulfilled. And as we have periſhed, ſo alſo ſhall *Bozra* (that is, *Rome*) pe. ſh. See *Iſa.* 34. 6.

SECT: XXXII.

SEcondly, the argument which we bring from our Conſtancy under ſo many evils, cannot be eluded, that therefore God doth reſerve us for better things. *Moſes* in *Levit.* 26. 44. ſaith, *Though they be in the land of their enemies, yet I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to break my covenant with them, for I am the Lord their God.* And truly theſe things are now fulfilled, for that in this captivity, and among the many reproaches which we Jews ſuffer, yet many of ours are honourably entertained by Princes, with a ſingular affection. So *D. Iſhac Abarbanel*, who comes of *Davids* line, is Counſeller to the King of *Spaine*, and *Portugall*. By this alſo he hath got a great name, for that he compoſed the differences, which aroſe between the King of *Portugall*, and

and the Republique of *Venice*. And from that family of *Abarbarnel* (which I note by the by) do proceed my children, by my wifes ſide. And in the houſe of his ſon, *D. Samuel Abarbanel*, and of his wife *Benuenida*, the Lady *Leonora de Toledo*, was brought up at *Naples*, who is the daughter of *D. Peter de Toledo*, the Vice-roy of *Naples*; who afterward was married to the moſt eminent Duke *Coſmus de Medicis*, and having obtained the Dukedome of *Toſcani*, ſhe honoured *Benuenida* with as much honor, as if ſhe were her mother. That peace, which the *Venetians* made with the Emperour *Sultan Selim*, 75. years agone, was made, and ratified by a certain Jew *Don Selomo Rophe*, who was ſent Ambaſſadour to *Venice*, and received with great pomp, by the *Venetians*. At Conſtantinople *D. Ben Iaeſe*, *Anauces*, and *Sonſinos* are of great authority with the Turk. In Egypt the Jews were alwayes *Saraph baxas*, and alſo at this day is *D. Abraham Alhalu*. Who knows not that *D. Joſephus Naſſi*, otherwiſe called *Joannes Michoſius*, about the 66. year of the former age, was Duke of *Naccia*, Lord of *Milum*, and of the ſeven Iſlands, of whom ſee *Famian. Strada* in *Hiſtor. Belgic. part.* 1. *lib.* 5. He was raiſed to theſe honours by *Sultan Selim*. As alſo by *Sultan Amurat*, *Jacob Aben Jaes*,

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Jaes, otherwiſe called *Alvaro Mendez* was made Governour of *Tyberias*; witneſſe *Boterus* in *Relation. part.* 3. *lib.* 2. In *Barbary*, the Lords *Rutes* were alwaies Governors of *Sekes*, *Phes*, and *Taradanta*. In *Ann.* 1609, *D. Samuel Palaxe* was ſent Ambaſſador to the States, by *Mulai Zidan* the King of *Maracco*. But he died at the *Highe* in *Ann.* 1616. And the moſt eminent Prince *Maurice*, and the Nobles, were at his funerall. In *Perſia* who knows not of what account they are? There, thirty years ſince, *Elhazar* was 2d. to the King, and as it were Governour. Now *David Jan* ſucceeds him, to whom others alſo being joyned, they live in the Court. And that muſt not be forgot, that when the moſt eminent Duke of *Holſtein* ſent *Otto Burchmannus* Ambaſſador to *Perſia*, in *Ann.* 1635. he deſired commendatory letters from our Jews at *Hamburg*, to them, who (as we have already told you) do live there in the Court, that they would make way there, for him that was a ſtranger: that he might diſpatch his affairs. Which was alſo performed. By which meanours, who are in *Perſia*, diſmiſſed *Burchmannus*, with rich gifts, and with Letters to the moſt eminent Duke of *Holſtein*, which the 12. Chuzæ, or Princes, had ſubſigned. A copy of which Leteers the moſt excellent *D. Benjamin*

min Muſſaphia, one familiar with the Prince, helped me to. Alſo *Claudius Duretus en ſon threſor des langues*, *fol.* 302. ſaith, that there are almoſt an infinite number of Jews in *Aſia*, eſpecially in *India*, and that King *Cochini* is their great favourer. Yea *Linſchotes* ſaith (where he treats of *Cochini*) that they have Synagogues there, and that ſome of them are of the Kings Counſell. At *Prague*, *Mordocheus Maiſel* had Arms given him by the Emperour *Matthias*, who alſo knighted him. Which honour *Jacob Bathſebah* alſo had, under the Reign of *Ferdinand*; and many other Families are graced with other honours. And in this very captivity (who could think it) they are ſo wealthy, that (Gods providence favouring them) they may challenge to themſelves a place among the moſt Noble.

SECT: XXXIII.

WHo can enumerate the number of ours, who are renowned by fame, and learning? The learned *R. Moſes bar Maimon* was Phyſician to *Saladin* the King of Ægypt. *Moſes Amon* to the Emperour *Sultan Bajaſeth*. *Elias Montalto* to the moſt eminent Queen of France, *Loyſa de Medicis*; and was alſo her Counſellor. At Padua *Elias Cretenſis*

read

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read Philosophy; and R. *Abraham de Balmes*, the Hebrew grammar. And how much honour had *Elias Grammaticus* at *Rome?* And almost all the Princes of *Italy* honoured with all kinde of honour, *Abraham Kolorni*; as appears by a letter writ to him by *Thomas Garzoni nella sua piazza universale del mundo. Picus Mirandula* (who used to say, *That he had but small understanding, who only looked after his own things, and not after other mens*) and others, had Hebrew teachers. *David de Pomis* dedicated his book to Pope *Sixtus* the fifth, who lovingly, and courteously received both the Author, and work. So at this day we see many desirous to learn the Hebrew tongue of our men. Hence may be seen that God hath not left us; for if one persecute us, another receives us civilly, and courteously; and if this Prince treats us ill, another treats us well; if one banisheth us out of his countrey, another invites us by a 1000 priviledges; as divers Princes of *Italy* have done, the most eminent King of *Denmark*, and the mightie Duke of *Savoy* in *Nissa*. *And do we not see, that those Republiques do flourish, and much increase in Trade, which admit the Israelites?*

SECT:

SECT: XXXIIII.

Moses saith in his last song, that God would revenge the blood of his people who are scattered. And *Jeremiah* saith in ch. 2. 3. *Israel is the Lords holy thing, the first fruits of his increase; all who devour him shall be found guilty; evill shall come upon them, saith the Lord.* And that the histories of divers times, even from *Nebuchadnezzar*, to these very times, do testifie. Have not the Monarchies of great Princes been destroyed? Consider with me the miserable ends of *Antiochus*, of *Pompey*, of *Sisibuthus*, of *Philip* the King of *France*, of *Alonso* the son of *John* the 2d. And we may remember, how King *Sebastian* with his 4th. generation, and with all his Nobles, was slain in a battel of *Africa*, in that same place, in which he had caused the Jews to be banished. *Ferdinand*, and *Isabel* were the great persecuters of our Nation, but how did both he, and she die? as for him his son-in-law, and his own subjects did persecute him; and his onely son died (leaving no issue) on his wedding-day, being 17. years old. His daughter being Heir of the Kingdom, and of her fathers hatred, would not marry to *Emanuel* king of *Portugal*, unless he would compell us to be banished, and change our Religion.

But

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But she dyed in child-birth of her son *Saragoci*, and also her son, before he was half a yeer old; and the succession was devolved upon the Kingdom of *Spaine*. It is not long since, that the Spaniards exercised upon us at *Mantua*, what ever cruelties they could invent; what shall we say of that, that at *Madrid*, in the yeer 1632. was done by the Inquisition, the King, and Princes of the Kingdom concurring; but in the very same month dyed the Infant *Charles*, and their kingdom declined. What wonder is it if God hath chastised divers kingdoms by sundrie wayes: but of this I treat farther in my History of the Jews. Let us conclude therefore, that that good, which God hath promised, will shortly come, since we see that we have suffered those evils, which he hath threatned us with, by the Prophets.

SECT: XXXV.

3ly, THe shortnesse of time (when we beleeve our redemption shall appear) is confirmed by this, that the Lord hath promised that he will gather the two Tribes *Judah*, and *Benjamin*, out of the foure quarters of the world, calling them *Nephussim*. From whence you may gather, that for the fulfilling of that, they must be scattered through

through all the corners of the world; as *Daniel* saith, *Dan.*12.7. *And when the scattering of the holy people shall have an end, all those things shall be fulfilled.* And this appears now to be done, when as our Synagogues are found in *America*.

SECT: XXXVI.

4ly, TO these, let us adde that, which the same Prophet speaks, in ch.12.ver: 4. *That knowledge shall be encreased*; for then the prophecies shall better be understood, the meaning of which we can scarce attain to, till they be fulfilled. So after the *Ottoman* race began to flourish, we understood the prophecie of the two legs of the Image of *Nebuchadnezzar*, which is to be overthrown by the fifth Monarchy, which shall be in the world. So *Jeremiah* after he had handled in Chap. 30. the redemption of Israel, and Judah, and of the war of *Gog*, and *Magog* (of which *Daniel* also speaks in ch. 12.) when he treats of the Scepter of the Messiah the son of *David*, of the ruine of the Nations, of the restoration of *Judah*, of holy *Jerusalem*, and of the 3d: Temple, he addes in ver: 24. *The fierce anger of the Lord shall not return, till he hath executed it, and till he hath performed the intents of his heart; in the latter daies ye shall understand it.*

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From whence follows what we have said, that the time of redemption is at hand. And because *Jeremiah* in that chapter makes an abridgment of all things that shall be, therefore it is said in ver: 2, *Write thee all the words which I have spoken to thee, in a book.* By this mean making the prophecie clearer, by relating in a clear style, what ever the Prophets had foretold; imitating *Moses*, the last words of whose song are, *Sing, O ye Nations, with his people*, in *Deut* 32. 43: Also the last words which he spoke, after that he had blessed the Tribes, are these, *Happy art thou, O Israel: who is like to thee, O people? saved by the Lord, who is the shield of thy help, and the sword of thy excellency; and thine enemies shall be found lyars to thee, and thou shalt tread upon their high places*, in *Deut.* 33. 29. From whence it appears, that God will revenge the blood of Israel, which hath been shed. *Joel* confirms the same in ch. 3. 19. *Egypt shall be a desolation, and Edom shall be a filthy desert, for the violence, and injury offered to the Jews, and because they have shed innocent blood in their land.* And as they shall be punished by the just judgement of God, who wish us evill: so also God will give blessings upon them who favour us. And those are the trees of the field which then shall rejoyce. So God saith to *Abraham*, in *Gen.* 12. 3. *I will bless*

bless them who bless thee, and curse them that curse thee.

SECT: XXXVII.

THese are the things which I could gather concerning this matter, which hath not been heretofore handled; from whence these consequences may be deduced.

1. That the West-Indies, were anciently inhabited by a part of the 10. Tribes, which passed thither out of *Tartary*, by the Streight of *Anian*.

2. That the Tribes are not in any one place, but in many; because the Prophets have foretold their return shall be into their Countrey, out of divers places; *Isaiah* especially saith it shall be out of eight.

3. That they did not return to the 2d: Temple.

4. That at this day they keep the Jewish Religion.

5. That the prophecies concerning their return to their Countrey, are of necessitie to be fulfilled.

6. That from all coasts of the world they shall meet in those two places, *sc: Assyria*, and *Egypt*; God preparing an easie, pleasant way, and abounding with all things, as *Isaiah* saith, Chap. 49. and from thence they shall

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flie to *Jeruſalem*, as birds to their neſts.

7. That their kingdom ſhall be no more divided; but the twelve Tribes ſhall be joyned together under one Prince, that is, under *Meſſiah* the Son of *David*; and that they ſhall never be driven out of their land.

SECT: XXXVIII.

I Return to the relation of our *Montezinus*, which I prefer before the opinions of all others, as moſt true. For that *Peru* ſhould be derived from the name *Ophir*, as *Gulielmus Poſtellus*, *Goropius in Ortelius*, *Bozius de ſignis Eccleſ. lib.* 2. *c.* 3: *Marinus in arcâ Noah*, *P. Sa. in* 3. *Reg. Pomarius* in his Lexicon, and *Poſſevinus lib.*2. *Biblioth. c.* 8. do think, cannot be proved; as *Pineda* hath well obſerved, in *Job*, *c.* 28. *p.* 500. for we have ſaid out of *Garcilaſſo de la Vega*, that that name was unknown to them of *Peru*. *Ophir* then is Eaſt-India, if we beleeve *Joſephus*, *lib.*8. *Antiquit. Judaic. c.*6. *& Acoſta in lib.* 1. *Hiſtor. Ind.* from whence *Solomon* fetched gold, and precious ſtones. But what *Gomara in part.* 1. *hiſt. Ind. fol.* 120. and *Zarate in proœm. hiſt. Peru*, would have, that ours did paſſe over that famous, and much praiſed Iſland (by *Plato* in *Critia*, and *Timæus*) of *Atlantis*, and ſo went into the neighbour Iſlands of *Barlovent*, and from thence to

to the firm land, and at laſt to the kingdom of *Peru*, and *New-Spaine*; it is deſervedly exploded as fabulous; and *Acoſta* laughs at it, *in lib.* 1. *hiſt. Ind. c.* 22. But *Marſilius Ficinus in comment. in Timæum*, *c.* 4. *& Critia*, that he might defend *Plato*, thinks (and his diſciples, *Porphyry*, *Origen*, and *Proclus* do follow him) that all that which is in *Critia*, and in *Timæus*, is to be underſtood allegorically. And who will believe *Leſcarbotus*, who ſaith, that they are the Canaanites, who fled thither for fear of *Joſhua*? For I cannot be perſwaded that they ſought out Countreys ſo far remote. They who will have them of *Peru* to have come out of *Norwey*, or *Spaine*, may be confuted by their very form, manners, and the unlikeneſſe of their languages. But that is more falſe, that they are Iſraelites, who have forgot circumciſion, and their rites. For they are of a comly body, and of a good wit, as ſaith Doctor *Johannes Huarte*, in his book which is called, *Examen ingenior. c.* 14. But contrarily all men know that the Indians are deformed, dull, and altogether rude. And we have abundantly ſhown, with how great ſtudy, and zeal, the Iſraelites have kept their language, and Religion, out of their Countrey.

SECT.

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SECT: XXXIX.

MOntezinus then speaks most likely; that as other people forced the Israelites to betake them to the mountains: so *America* being first of all inhabited by the persecuting *Tartars*, they were driven to the mountains of *Cordillecæ*, where at last they were hid, as God would have it. Truly, comparing the Israelites themselves, or their laws, with other people, I see not any thing that comes nearer truth. Perhaps also *America* was not of old contiguous to *Asia* on the North side. It doth not seem to me such an absurdity, to say, that the Israelites went out of *Tartary* into *America* by land; and afterward, that God, to preserve his, among other miracles, also wrought this, to make that a Sea, where now is the streight of *Anian*. Yea that might be done without a miracle, by accident, as we know that more than once, the Sea by a violent storme hath carried away the Land, and made Islands. *Xenophon in suis æquivoc.* mentions the inundations of Ægypt, which happened in the dayes of *Prometheus*, and *Hercules*. Also *Berosus in lib.*5. and *Diodorus li.* 6. mention the inundation of *Attica*, in which *Athens* stands. *Pliny in lib.*2.*c.*85.*& lib.*13.*c.*11. *Strabo in lib.*1.*& lib.*12. and *Plutarch* in *Alexandr.*

andr. relate the drowning of the Isle *Pharaonica*; of which *Luther* speaks so elegantly in *lib. ultimo*. Beside, who knows not how many, and how great Cities have at divers times been almost wholly ruined by severall earthquakes? *Sueton. in Tiberio, c.* 48. writes, that under *Tiberius*, twelve Cities in *Asia* have been by this mean ruined. *Orosius lib.* 7. *c.* 4. and *Dion Cassius, lib.* 57. do affirm the same, though they differ about the time. *Tacitus in lib.*14. and *Eusebius in Chron.* relate the destruction of that famous, and rich City of *Laodicea*. *Origen tom.* 28. *in Joan.* and *Baronius tom.*2. *Annal. Eccles. ast. Ann.* 340. do speak of other Earthquakes, which have destroyed divers, and very many men, and Cities. And *P. Alonsus in suo manual. tempor.* relates, that the same hath happened in our dayes; saith he, In the yeer 1638. *a great Earthquake happened in the Islands of the Tercers, but especially in S. Michael, where the Governor dwels; for that unheard of shaking of the earth, and houses struck so great a terror into the Inhabitants, that all fled out of their houses, and lived in the fields; a little after, two miles from thence, they saw the Sea vomit up abundance of fiery matter, which made a very thick smoak, which covered the very clouds; and it cast up many great stones, which seemed like rocks; part whereof falling down again, made an*

Island

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Iſland in the Sea, which was half a mile over, and ſixty fathome high, and an hundred and fifty fathome deep. That hot exhalation which that fiery mountain ſent forth, pierced the very waters, and ſtifled ſo many fiſhes, that two Indian ſhips could not carry them. The ſame Iſland two yeers after, was ſwallowed up again of the Sea.

SECT: XL.

HE that doth ſeriouſly weigh thoſe things, may (I think) well gather, that the Sea of the Streight of *Anian* was an inundation. By affirming which, this doubt may be anſwered, *&c.* That after the univerſall Flood, man-kinde encreaſed again, and all beaſts, which had been preſerved in the Ark. But how could ſo many kindes of beaſts, (which come by propagation, and are not bred out of the earth,) be found in thoſe Countreys? Some did ſwim thither, ſome were brought thither by ſome huntſmen, ſome were bred out of the earth, as *Ar* [illegible] thinks it happened in the firſt Creation. But what Land-beaſt can ſwim over ſo great a Sea? And would Huntſmen carry Lyons thither, and other ſuch kinde of beaſts, oftentimes to the great hazard of their lives? And if God would have created thoſe beaſts out of the earth, he would not have commanded [illegible] *Noah*

Noah to have kept them in the Ark. I am fully perſwaded, that the beaſts which are found there, paſſed that way into *America*; unleſſe any thinks that this new world is joyned to the old, on ſome other ſide, as *Herrera* beleeves, *Dec.* 3. *Lib.* 11. *c.* 10.

SECT 42.

AS for the other things in the relation of our *Montezinus*, they ſay nothing which ſavours of falſhood. For their ſaying that *Semah*, truly it is the cuſtome of our people, in what part ſoever of the world they live; and it is the abridgement of the confeſſion, and religion of the *Iewes*. That revelation of the Magicians; whom they call *Mohanes*, it agrees with thoſe things which in 2 *Eſdras*, you may ſee, concerning the Miracles which God wrought for the *Iſraelites*, as they paſſed over *Euphrates*, concerning thoſe conditions of not revealing ſecrets to any, but ſuch an one who hath ſeene three hundred Moones, (which make twenty five yeares) it appeares to be true, by what the famous *De Lact* tels, in many parts of *America*, that the *Indians* doe compute their yeares by Moones. That a ſecret muſt be told in the Field, doth not that argue a *Iewiſh* cuſtom,

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which the ancients have obſerved in *Iacob*. who being about to depart from *Laban*, he called his Wives into the field.

I now conclude this Diſcourſe, in which this only was in my intention, that I might briefly, and compendiouſly declare mine, and the Rabbies opinion, concerning thoſe things which I have handled. I hope that this my endeavour will not be unacceptable, being deſired by many men, famous both for Birth, and for Learning; not unprofitable, having therein explained the relation of *Montezinus*, with what brevity I could. The Name of God be bleſſed for ever. *Amen.*

MVSEVM
BRITAN
NICVM

FINIS.

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